

*An Outpouring
of Subtleties
upon the
Pearl of Oneness*

VOLUME I PROPHETHOOD

Allie Khalfe

Foreword by
Shaykh Tarek Elgawhary

AN OUTPOURING
OF SUBTLETIES
Upon the Pearl of Oneness

فيض اللطيف على جوهرة التوحيد
Fayḍ al-Laṭīf 'alā Jawhara al-Tawḥīd

Volume 2
Prophethood



By Allie Khalfe

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An Outpouring of Subtleties
Upon the Pearl of Oneness
Volume 2: Prophethood

By Allie Khalfé

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TRANSLITERATION TABLE

ا/أ	ā	ط	z
ب	b	ع	gh
ت	t	غ	f
ث	th	ف	q
ج	j	ق	k
ح	h	ك	l
خ	kh	ل	m
د	d	م	n
ذ	dh	ن	h
ر	r	و	w/ū
ز	z	ي	y/i
س	s	ة	a
ش	sh	هـ	‘
ص	ṣ	ا	a/u
ض	d	إ	i
ظ	ṭ	أ	

HONORIFIC PHRASES

الله اعلى	Exalted and Sublime is He
اللهم صل على	Allah's prayers and salutations
عليه	be upon him
اللهم صل على	Allah's prayers and salutations
عليه وعاله	be upon him and his Family
عليه	Peace be upon him
عليهم	Peace be upon them
عليه	May Allah be pleased with him
عليها	May Allah be pleased with her
عليهم	May Allah be pleased with them both
عليهم	May Allah be pleased with them

ABOUT THE AUTHOR

ALLIE KHALIFE SPENT A DECADE learning various traditional texts from Shaykh Seraj and Shaykh Ahmad Hendricks who are the current Shaykhs of the Azzawia Institute in Walmer Estate, Cape Town. They in turn graduated from the Umm al-Qura University in Mecca specializing in *uṣūl al-fiqh* and spent about ten years at the feet of the ocean of knowledge, al-Sayyid Muḥammad b. ‘Alawī al-Mālikī al-Hasanī.



Ustādh Allie received from them the license [*ijāza*] to transmit various branches of knowledge, including Islamic jurisprudence [*fiqh*], theology [*ilm al-tawhīd*], as well as the spiritual sciences [*tasawwuf*]. He also spent two years at the grand al-Azhar mosque in Cairo, sitting at the feet of some of the foremost scholars alive today, including Shaykh Sa‘īd Mamdūh, Shaykh ‘Alī Jum‘a, Shaykh Fathī ‘Abd al-Raḥmān al-Ḥijāzī, Shaykh Ḥasan al-Shāfi‘ī, and Shaykh Hishām Kāmil, may Allah preserve them, all of whom he read traditional texts to and received *ijāza* from to transmit these texts.

Ustādh Allie is currently completing his Masters in Islamic Studies with a focus on theology at UNISA and is the founder of The IslamicText Institute in Surrey Estate, Cape Town. He also lectures on theology at the International Peace College of South Africa (IFSA) and the Madina Institute, and has been sanctioned as an ambassador of *Dār al-Iftā’ al-Miṣriyya* in Egypt.

He is the author of the following works:

- Sura al-Fatiha: A Fellowship of Faith
- Mind, Body and Soul
- The Honour and Status of the Human Being
- The Legacy: a Spiritual Journey to God
- The IslamicText Family Trivia Game

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD BY SHAYKH TAREK ELGAWHARY



AY PRAYERS AND SALUTATIONS be on our beloved and holy Prophet and master Muhammad, his family, his Companions, and his followers until the final Hour.

To proceed, in the famous Hadith of Gabriel, the Prophet outlined four critical aspects of our tradition: orthopraxy (Islam or *fiqh*), orthodoxy (*imān* or *aqida*), spiritual excellence (*ihsān* or *taṣawwuf*), and eschatology [*ashrāt al-sā'a*]. In the final statement of the Hadith, Prophet Muhammad ﷺ turned to the Companions and said: "That was Gabriel who came to teach you your religion." Therefore, these four aspects collectively make up the tradition of Islam. Each represents a critical aspect of how faith is expressed, embodied, and practiced. Accordingly, our forefathers took it upon themselves to take each aspect and spell out their nuances in the most meticulous detail. The scholars of the law developed the *sharī'a* in both its branches [*furū'*] and fundamentals [*uṣūl*] forming the interpretive Sunni legal tradition. The scholars of *aqida* developed Islam's theological apparatus (to which matters of eschatology were subsumed as an essential part of matters of belief). And other scholars took up the mantle of spiritual practice to develop the science and discipline of Sufism.

It is important to remember to frequently restate this, since the Prophet indicated these three broad aspects are needed to make up the entirety of Islam. One without the other will not do. Rather, all three are needed to form a complete, comprehensive, and beautiful faith. However, this has unfortunately not always been the case. Throughout our long and storied history there have been periods during which some of these aspects have come under attack, ushering in periods of dark and lamentable ignorance. It is during these periods that heroes were born, rising against the conflict and defending the Sunna of the Prophet ﷺ in all its aspects.

Dedicated to my parents,
Ahmed & Zuleikha

And to the late Sayyid Muhammad b. 'Alawi al-Maliki,
the late Shaykh Mahdi Hendricks of the Zawia mosque
in Cape Town and all their students

These Shaykhs along with their footnotes on theology were
major sources of reference for me in compiling this work

—Allie Khalfe

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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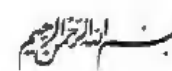
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During the late third and early fourth century of Islam, one such hero rose to defend Islam's sound theology. Abū al-Ḥasan al-Ash'arī (d. 324 H.) singlehandedly defended the Sunna against a militant and violent heterodoxy, thus earning himself the epitaph of the 'victor of the faith.' Accordingly, every centre of Sunni learning throughout our history has sought to inculcate the school of al-Ash'arī (and the related school of Abu Maṣṣūr al-Māturīdī (d. 333 H.)) into its core curriculum. To meet this challenge, many notable scholars wrote short works of theology to help students in their long journey of study. Imam Ibrāhīm al-Laḡānī (d. 1041 H.) was one such scholar who wrote what is perhaps the most famous didactic poem in Sunni theology, *Jawhara al-Tawḥīd*.

It is to my great delight and happiness that our brother and colleague, Shaykh Allie Khalfe, has taken upon himself the great task of translating this famous poem, and to provide a comprehensive and coherent English commentary. Like the heroes from amongst our ancestors who rose in times of darkness to carry the light of the Sunna, Shaykh Allie is one of our modern heroes. The text of the *Jawhara* has guided the Sunni community for four hundred years, and there is no reason to assume it will not do the same for the coming four hundred. Shaykh Allie deserves our gratitude and admiration for this gigantic task that will help guide the English speaking Muslim world for generations to come.

Tarek Elgawhary al-Shāfi'ī al-Shādhilī
5 Ramadan 1440
May 10, 2019

Potomac, MD
USA



CHAIN OF TRANSMISSION

I [ALLIE KHALFE], narrate this text as I heard it [*simā'an*] from the Shaykh, the ocean of knowledge, the one of immense insight and high intellect, Aḥmad b. Ḥasan b. Muḥammad Ṣāliḥ Hendricks; and with permission to transmit it [*ijāzatan*] from the Shaykh, the inheritor of the scholars of Mecca and blessing to our city, Shaykh Sirāj b. Ḥasan b. Muḥammad Ṣāliḥ Hendricks. I also narrate it *ijāzatan* from the treasure and senior jurist of Cairo, Shaykh Ḥasan al-Shāfi'ī al-Ḥanafī, may Allāh be pleased with all of them.

Shaykh Aḥmad and Shaykh Sirāj narrate it from their uncle, Shaykh Maḥdī Hendricks, *simā'an*, and from Sayyid Muḥammad b. 'Alawī al-Mālikī *ijāzatan*. Shaykh Maḥdī narrates it *simā'an* from his father, Shaykh Muḥammad Ṣāliḥ Hendricks, and *ijāzatan* from his Shaykhs, Shaykh 'Umar Bā Junayd, Sayyid Bakr al-Bār, and Sayyid 'Abbās al-Mālikī.

Sayyid 'Abbās al-Mālikī, Sayyid 'Alawī al-Mālikī, and Shaykh 'Umar Bā Junayd narrate from Sayyid Bakrī Shaṭṭā, from Sayyid Aḥmad Daḥlān, from Shaykh Uthmān Dimyāṭī, from Shaykh 'Abdullah al-Sharqāwī, from Imam al-Bājūrī.

Shaykh 'Uthmān al-Dimyāṭī also narrates from Shaykh Muḥammad al-Shanawānī, from Sayyid 'Isā al-Barāwī, from Shaykh Muḥammad al-Dufarī, from Shaykh Sālim al-Baṣrī, from his father, Shaykh 'Abdullah al-Baṣrī, from Shaykh Muḥammad b. 'Alā' al-Bābilī, from Shaykh Aḥmad al-Ghunaymī, from Imam Shams al-Dīn al-Ramlī, from Shaykh al-Islām Mawlānā Zakariyyā al-Anṣārī, from Sayyid Taqī b. Fahd, from Shaykh Majd al-Luḡhawī, from Shaykh Sirāj al-Qazwīnī, from Qāḍī Abū Bakr al-Taftāzānī, from Qāḍī Bakr al-Harawī, from Imam Fakhr al-Dīn al-Rāzī, from his father, Diyā' 'Umar al-Rāzī, from Abū al-Qāsim al-Isfarāyīnī, from Ustādh Abū Ishāq al-Isfarāyīnī, from Imam Abū al-Ḥasan al-Bāhili, from Imam Abū al-Ḥasan al-Ash'arī, may Allāh be pleased with all of them.

IMAM IBRĀHĪM AL-LAQĀNĪ THE NOBLE AUTHOR OF THE JAWHARA

IT IS SHAYKH Ibrāhīm b. Ibrāhīm b. Ḥusayn b. 'Alī b. 'Alī b. 'Alī b. 'Abd al Quddūs b. al-Walī al-Shahīr Muḥammad b. Hārūn. It is said that Sayyid Ibrāhīm al-Dasūqī once passed by his father and said to him: "You carry in your loins a saint whose command will reach the east and west." He is the Imam, known as the father of assistance, Burhān al-Dīn al-Laqānī al-Mālikī

al-Azhārī. He was a master in the science of Hadith and an ocean in the science of theology. His exact birth date has not been recorded, while it is known that he was born in Egypt and passed away in 1041 H. on his return from Hajj. His family name is said to be linked to Laqāna, [pronounced] like the word *saḥāba*, the name of a village in the Buḥayra area in Egypt, as mentioned by al-Zabīdī in his work, *Tāj al-'Arūs*. It has also been narrated that his family name, al-Laqānī, is pronounced like the word *saḥābi*, without the emphasis [*shadda*] on the letter *qāf*. This was narrated by al-Muhibbī in his *Khulāsa al-Athar*. He went so far as to spell it with a *faṭḥa* (a) on the *lām* and the *qāf*, followed by the *alif* and the *nūn*. He did not mention anything about a *shadda* on the *qāf*.

He followed the school of Imam Mālik in jurisprudence and the school of Abū al-Ḥasan al-Ash'arī in creed. His teachers amongst the *Shāfi'is* included the erudite scholar of Islam, the Gnostic, Shaykh Abī al-Ḥasan Muḥammad al-Bakrī al-Ṣiddīqī, Shaykh Muḥammad al-Ramlī, author of the *Nihāya al-Muḥtāj Sharḥ al-Minhāj*, and the erudite scholar Shaykh Aḥmad b. Qāsim al-'Abbādī, author of *al-Āyāt al-Bayyināt alā al-Waraqāt*.

His teachers from amongst the *Mālikis* included Shaykh 'Abd al-Karīm al-Barmūnī, Shaykh Ṭāhā al-Sāṭī, the erudite scholar Shaykh Abū Najā Muḥammad b. Sālim al-Sanhūrī, and Shaykh Aḥmad al-Munyawī.

His teachers from amongst the *Hanafis* included the erudite scholar and Shaykh al-Islam 'Alī b. Ghānim al-Maqdisi, as well as Shaykh Shams Muḥammad al-Nahriri, and the erudite scholar Shaykh Umar b. Nujaym, author of many treasured works in the *Hanafi* school.

His shaykhs in the Sufi path included Shaykh Aḥmad al-Bulqinī al-Wazirī, Shaykh Muḥammad b. al-Tarjumān, Shaykh Aḥmad 'Arab al-Sharnūbī, and many others. It is said that Imam al-Laqānī spent most of his time seeking knowledge from Imam Abū al-Najā Sālim al-Sanhūrī, followed by Shaykh Muḥammad al-Buhnisī. Every three years, he would complete a reading of the major books of Hadith in the months of Rajab, Shabān, and Ramaḍan, during the night and day. After al-Buhnisī, he spent most of his time learning from Shaykh Yaḥyā al-Qarāfī al-Mālikī, the Imam of the people [*nās*] in Hadith.

Imam al-Laqānī's students included his son, Abd al-Salām, as well as Shams al-Bābilī, 'Alā' al-Shabrāmallisī, Yūsuf al-Fāsī, Yāsīn al-'Alīmī al-Ḥimsī, Ḥusayn al-Namāwī, Ḥusayn al-Khafājī, Aḥmad al-'Ujaymī, Muḥammad al-Kharshī al-Mālikī, and many others. It is said that no scholar of his time had more students than him.

He compiled over fifteen books, the most famous being *Jawhara al-Tawḥīd*. It is said that he composed the *Jawhara* in a single sitting at the age of seventeen by the instruction of his shaykh, Aḥmad 'Arab al-Sharnūbī, and provided an extensive commentary titled *Hidāya al-Murīd*, also known as *Jawāhir al-Kabīr*. He completed his commentary on the 2nd of Ṣafar, 1029 H.

IMAM IBRAHİM AL-BĀJŪRĪ

HE IS SHAYKH AL-ISLAM Burhān al-Dīn Ibrāhīm al-Bājūrī b. Shaykh Muḥammad b. al-Jayzāwī b. Aḥmad al-Shāfiʿī, the Imam and Shaykh of Cairo's al-Azhar University in Egypt during the nineteenth century CE.

He was born in the village of Bājūr (sometimes referred to as Bayjūr) in the Manūfiyya province in the year 1198 H. The village of Bājūr was described as having five mosques, each housing a tomb of the deceased namesake of the mosque. It also contained one *zāwiya* (lodge) called 'Ajūr, indicating a strong Sufi presence in the village. Attached to the *zāwiya* were a poultry farm and eleven small gardens that produced various types of fruit, one of which was bequeathed to the descendants of a certain Rustum Bayk, who was buried there, and the rest being for some of the residents of the area.

The late nineteenth century saw the village having a population of fewer than two thousand people, all of whom were Muslim. The people of Bājūr were famous for making a liquorice root drink and for growing cotton. The village itself was well known for the luminaries it produced and Imam al-Bājūrī in particular. Raised on memorising the Qur'an, he left for Cairo in the year 1212 H., where he studied under the most prominent scholars of his day. Imam al-Bājūrī became Shaykh al-Azhar at the age of sixty-four, a position that he held until the end of his life.

Included amongst his Shaykhs were the luminaries Imam Muḥammad al-Amīr al-Kabīr al-Mālikī, Shaykh 'Abdullah al-Sharqāwī al-Shāfiʿī, who was also the Shaykh al-Azhar of his time, Shaykh Dāwūd al-Qal'āwī, and Shaykh Muḥammad al-Faḍālī, whom Imam al-Bājūrī remained with until his death.

Imam al-Bājūrī studied and taught from dawn to dusk, and yet still found the time to pen many texts. After nightfall, he was heard reading the Qur'an, by hundreds, in the most melodious voice. He was the Shaykh of the *Shāfiʿī* school in his day and authored one of the most outstanding commentaries on the classical *Shāfiʿī* *fiqh* work, namely *Matn Abī Shujā*, as a *ḥāshiya* upon the commentary of Ibn Qāsim al-Ghazzī.

He also wrote commentaries on *Jam al-Jawāmī fī Usūl al-Fiqh* of Shaykh Tāj al-Dīn al-Subkī, *al-Aqā'id al-Nasafiyya*, and the famous *Tafsīr al-Kabīr* of Shaykh Fakhr al-Dīn al-Rāzī, to name but a few. Most of his works are referred to as the 'Marginalia of al-Bājūrī' [*Ḥāshiya al-Bājūrī*] in respect to the many commentaries he wrote. It was in 1263 H. that he found himself appointed as Grand Shaykh of al-Azhar University, one of the most prominent and honourable positions a scholar could hold in Egypt.

The position of Shaykh al-Azhar is considered as one of the highest authorities in Sunni Islamic thought and Islamic jurisprudence, and has been a great influence on followers of the theological *Ash'arī* and *Māturīdī* traditions worldwide.

جوهرة التوحيد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ٥٧ وَمِنْهُ: إِزْسَالُ جَمِيعِ الرُّسُلِ فَلَا وَجُوبَ بَلٍ بِمَحْضِ الْفَضْلِ
٥٨ لَكِنْ بِذَا إِيْمَانِنَا قَدْ وَجَبَا قَدْغَ هَوَى قَوْمٍ يَسْتَمِ قَدْ لَعِينَا
٥٩ وَوَاجِبٌ فِي حَقِّهِمُ: الْأَمَانَةُ وَصِدْقُهُمْ وَصِفَ لَهُ الْقَطَانَةُ
٦٠ وَمِثْلُ ذَا تَبْلِيغُهُمْ لِمَا أَتَوْا وَيَسْتَحِبُّ صِدْقَهَا كَمَا رَوَوْا
٦١ وَجَائِزٌ فِي حَقِّهِمْ كَالْأَكْلِ وَكَالْجَمَاعِ لِلنَّسَاءِ فِي الْحُلِّ
٦٢ وَجَامِعٌ مَعْنَى الَّذِي تَقَرَّرَا شَهَادَتَا الْإِسْلَامِ فَاطْرَحَ الْمِرَا

THE PEARL OF ONENESS

In the name of Allah,
most Gracious, most Merciful

- 57 And from that [which is possible], is the sending of all the Messengers It is not a necessity, but rather from His sheer grace
58 It is however obligatory to believe in them So leave the vain desires of those who have been deluded
59 And necessary in their right is infallibility And their truthfulness, and add to it intelligence
60 And likewise, to convey what they came with And the opposites of these are impossible for them, as has been narrated
61 And what is possible in their right is eating And likewise, lawful relations with women
62 And the meanings of all that has been affirmed [is found in] the two testimonies of Islam, so discard disputation

٦٣ وَلَمْ تَكُنْ نَبِيَّةً مُكْتَسَبَةً وَلَوْ رَقَى فِي الْحَقِّرِ أَعْلَى عَقَبَةٍ

63 And Prophethood is not [something] acquired Even if one excels in goodness to the highest of ranks

٦٤ بَلْ ذَاكَ فَضْلُ اللَّهِ يُؤْتِيهِ لِمَن يَشَاءُ جَلَّ اللَّهُ وَاهِبُ الْمُنِّ

64 Rather, it is from the grace of Allah, He gives to whom He wills, Majestic is Allah, the Bestower of favours

٦٥ وَأَفْضَلُ الْخَلْقِ عَلَى الْإِطْلَاقِ نَبِيُّنَا فَمِلْ عَنِ الشَّقَاقِ

65 And the best of creation in absolute terms Is our Prophet ﷺ, so steer clear of dissent

٦٦ وَالْأَنْبِيَاءُ يَلُوتُهُ فِي الْفَضْلِ وَيَعْدُهُمْ مَلَائِكَةُ ذِي الْفَضْلِ

66 And the Prophets follow him ﷺ in virtue Followed by the angels of the Possessor of grace

٦٧ هَذَا وَقَوْمٌ فَضَّلُوا إِذْ فَضَّلُوا وَبَعْضُ كُلِّ بَعْضَةٍ قَدْ يَفْضُلُ

67 This, a group detailed the order of preference Preferring some respectively over others

٦٨ بِالْمُعْجَزَاتِ أُيِّدُوا تَكْرُمًا وَعِصْمَةُ الْبَارِي لِكُلِّ حَتْمًا

68 With miracles were they aided, as an honouring And the protection of the Originator for all of them is certain

- ٦٩ وَلُحِصَّ خَيْرُ الْخَلْقِ أَنْ قَدْ تَمَّتْ بِهِ الْجَمِيعَ رَبُّنَا وَعَمَّا
 ٧٠ بَعَثَهُ فِشْرَعَهُ لَا يَنْسَخُ بغيره حتى الزمان يُنْسَخُ
 ٧١ وَلَنْسَخُهُ لِشَرْعٍ غَيْرِهِ وَقَعَ حَتَّى أَذَلَّ اللَّهُ مَنْ لَهُ مَنَعُ
 ٧٢ وَلَنْسَخَ بَعْضَ شَرْعِهِ بِالْبَعْضِ أَجْزَ وَقَافٍ ذَا لَهُ مِنْ عَقْصِ
 ٧٣ وَمُعْجِزَاتُهُ كَثِيرَةٌ عُرِرَ مِنْهَا كَلَامُ اللَّهِ مُعْجِزُ الْبَشَرِ

- 69 The best of creation ﷺ was chosen By our Lord, with him ﷺ [Prophethood] being complete and universal
 70 His ﷺ Sacred Law will not be abrogated By another, until time [itself] is abrogated
 71 And his ﷺ abrogating of other Sacred Laws occurred Certainly—Allah debases the one who denies it
 72 And some of the Sacred Law abrogating other parts Is possible, and there is no defect therein
 73 And his ﷺ miracles are numerous and resplendent Of them is the speech of Allah, a miracle to mankind

- ٧٤ وَاجْزِمِ بِمِعْرَاجِ النَّبِيِّ كَمَا رَوَوْا وَبَرِّقْنِ لِعَائِشَةَ بِمَا رَمَوْا
 ٧٥ وَصَحْبُهُ خَيْرُ الْقُرُونِ فَاسْتَمِعْ فَتَابِعِي فَتَابِعُ لِمَنْ تَبِعْ
 ٧٦ وَخَيْرُهُمْ مَنْ وُئِيَ الْخِلَافَةُ وَأَمْرُهُمْ فِي الْفَضْلِ كَالْخِلَافَةِ
 ٧٧ يَلِيهِمْ قَوْمٌ كِرَامٌ بَرَّةٌ عِدَّتُهُمْ سِتُّ تَمَامِ الْعَشْرَةِ
 ٧٨ فَأَهْلُ بَنِي الْعَظِيمِ الشَّانِ فَأَهْلُ أُحُدٍ بَيْعَةِ الرِّضْوَانِ

- 74 Believe firmly in the Prophet's ﷺ Ascent, as has been narrated And acquit 'Ā'isha of what they accuse [her of]
 75 His ﷺ Companions are the best of generations So pay attention, then those who followed, then those who followed them
 76 The best of them are those who were given the caliphate And their rank ■ according to their caliphate
 77 They are followed in virtue by a group noble and righteous Six in number completing the ten
 78 Followed by the people of Badr, those of great stature Then the people of Uhud, followed by those who took the pledge of Ridwān

- ٧٩ وَالسَّابِقُونَ فَضْلُهُمْ نَصًّا عُرِفَ هَذَا وَفِي تَعْيِينِهِمْ قَدْ اخْتَلَفَ
- ٨٠ وَأَوَّلُ الشَّاجِرِ الَّذِي وَرَدَ إِنْ خُضَّتْ فِيهِ وَاجْتَنِبَ ذَاءَ الْحَسَدِ
- ٨١ وَمَالِكٌ وَسَائِرُ الْأَئِمَّةِ كَذَا أَبُو الْقَاسِمِ هَذَا الْأَمَّةُ
- ٨٢ فَوَاجِبُ تَقْلِيدُ خَيْرٍ مِنْهُمْ كَذَا حَكَى الْقَوْمُ بِلَفْظٍ يُفْهَمُ
- ٨٣ وَأَتَّبِعْ لِلأَوَّلِيَا الْكِرَامَةَ وَمَنْ نَفَاهَا إِنْبَدَنَ كَلَامُهُ

- 79 The foremost whose virtue is known from the text This, in specifying them there is disagreement
- 80 And interpret the disputes that occurred And if you delve into it then beware of the sickness of envy
- 81 And Mālik and the rest of the Imams Likewise Abū al-Qāsim, are the guides of the nation
- 82 It is necessary to follow an authority amongst them As the folk have clearly stated
- 83 And affirm the miraculous acts of the saints And whoever negates them, cast away their utterances

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IMAM AL-BĀJURĪ'S

INTRODUCTION TO THE JAWHARA

ALL PRAISE is due to Allah, the Unique [*al-Munfarid*], Who brings about both non-existence [*idām*] and existence [*ijād*].¹ Transcendent is He above the imperfection of deficiencies and opposites.² I bear witness that there is no god but Allah, Who is free from partners. He is the Pre-eternal [*al-Qadīm*], Dissimilar [*Mukhālif*] from the creation, the Eternal [*al-Bāqī*], and He alone brings everything created to an end.

I bear witness that our master and Prophet Muḥammad ﷺ is the truthful and upright servant and the Messenger of Allah. He conveyed everything that he was ordered to convey from the Lord of the worlds [*Rabb al-ālamīn*]. May the prayers and salutations of Allah be upon him, his Family, and his Companions, who are the pearls of the Gnostics and the flowers of the gardens of eloquence and insight.

To proceed, says the one who is most in need of his Lord, Ibrāhīm³ b. Muḥammad al-Bājūrī, the possessor of deficiencies:⁴

¹ Here, the Imam follows the Qur'an in mentioning non-existence before existence, as Allah mentions death before life: (...*The One Who created death and life...*) [67:2] We often think in terms of life and death, or body and spirit, while the Qur'an speaks to us in terms of death and life, or spirit and body, so that we may come to see ourselves as spirits possessing bodies and not merely bodies possessing spirits.

² This means that Allah is free from the opposite of perfection, i.e., imperfection.

³ He did not give himself the title of Shaykh or Imam, indicating his intense humility. The Prophet ﷺ said: "No one humbles himself before Allah, except that Allah elevates him."

⁴ This is similar to what Imam al-Shāfi'i said regarding his *Kitāb al-Umm* in that no work is perfect except for the Word of Allah. The Imam's humility before his Lord flows throughout his commentary on the *Jawhara*.

The author of the poem, the erudite scholar [Allāma], the ocean of insight and immense understanding [*ḥabr al-bahr al-fahhāma*], the one from whom knowledge flows, Shaykh Ibrāhīm al-Laḳānī, presented this text and named it 'The Pearl of Oneness' [*Jawhara al-Tawḥīd*].

In it, the author systemised all the unique and critical issues of this craft [*fann*]. It contains the most lustrous of pearls [*naṣā* is *al-durar*], radiates with beauty, and astonishes those of keen intellect.⁵ Through it, many are eager to enter the garden [*nyād*] of its benefits [*fawā'id*] and to experience from the fruits of its table.

Some of my brothers have asked me to write a commentary [*ḥāshiya*] on the poem. One that will unpack [*tusfiru*] its symbols [*rumūz*] and secrets [*asrār*] and lift the veil of what is hidden within it. My breast⁶ was expanded so that I could respond to their request, and it is Allah alone Who knows what is hidden within it. I have thus moved with my reins [*zimām*] towards its garden and immersed my thoughts in it. It has become easy for me to do this as some of the commentaries of those with high aspiration have reached me, including that of Shaykh 'Abd al-Salām,⁷ which was of the first I benefited from besides many additional commentaries from the most distinguished scholars.

I have extracted from its precious pearls and noble excellences, and composed it upon a pattern embellished and well arranged. I have also prepared some marginalia upon this honourable text and have named it: 'A Gift to the Seeker upon the Pearl of Oneness' [*Tuḥfa al-Murīd 'alā Jawhara al-Tawḥīd*].

⁵ The Imam decorates his words in a sublime way, bringing forth ■ appetite or desire to plunge the depths of the oneness of God [*tawḥīd*]. It is as if he is preparing a table of delicacies and inviting one and all to taste its fruits.

⁶ 'Breast' here means the 'innermost recesses' of the heart. The Imam alludes to the fact that Allah alone knows whether one is sincere or not.

⁷ He is the son of Imam Ibrāhīm al-Laḳānī and amongst those who wrote one of the earliest commentaries on the text.

May Allah grant us sincerity [in treading this path], seeking only His noble Countenance, and may all those approaching it with a sound heart experience its benefits. It is my hope that the reader looks upon this work with the eye of pardon⁸ and covers the faults that I may have inserted. Covering the fault of another is of the most honourable traits [shaym al-kirām] while exposing what one has kept hidden is the habit of the wretched [da'b al-l'ām]. It is Allah Whom I ask, and through His noble Prophet ﷺ do I seek the means [bi-nabiyihi atawassul],⁹ that this work gains a place of acceptance. Verily, Allah is the best in Whom one can hope [khayru ma'mūl] and the most Generous of Whom one could ask [akramu mas'ūl].

⁸The Imam once again displays his connection with his Creator. He reminds himself and the reader that we are human beings who err. He requests that the reader overlook what faults may fall upon the reader's eye. The Arabic word for mankind is *insān*, which is derived from the root *nasiya*, which means 'to forget' or 'err.' As human beings, we have interwoven within our very being the potential to err and forget. How then do we respond to the next man who might err? Do we respond with belligerence and anger? Or do we respond with the eye of forgiveness? These are pertinent questions, which we need to reflect upon, as they are the key to the betterment of any society.

⁹Tawassul through the Prophet ﷺ is a request in acknowledgement of his standing as the principal intercessor for the *umma* before Allah, and it is a request for Allah's blessing, brought into effect by Allah in the person of His Prophet ﷺ and His saints. In this introduction, the Imam makes his position clear regarding the question of tawassul.

CHAPTER ONE

VERSE 57

وَمِنْهُ: إِزْسَالُ جَمِيعِ الرُّسُلِ فَلَا وَجُوبَ بَلْ بِمَخْضِ الْفَضْلِ

And from that [which is possible],
is the sending of all the Messengers,
It is not a necessity, but rather from His sheer grace

وَمِنْهُ: إِزْسَالُ جَمِيعِ الرُّسُلِ

And from that [which is possible],
is the sending of all the Messengers

Imam al-Bājūrī said that this means: from that which is rationally possible [jā'iz 'aqlī] for Allah ﷻ is the sending of Prophets and Messengers ﷺ, from Adam ﷺ to our master [Sayyidunā] Muḥammad ﷺ.¹⁰ Here, the noble author, Imam al-Laḡānī, commences with a new subject: Prophethood.

57.1 The sending of Prophets and Messengers

There are three schools of thought regarding the sending of the Prophets and Messengers. One group says that it is impossible for Allah to send Prophets and another says that it is necessary, both these views are refuted. The rest say that it is possible for Him ﷻ to send Prophets and Messengers, which is the correct view.¹¹

¹⁰ Sharḥ al-Bājūrī (verse 57)

¹¹ Sharḥ al-Ṣāwī (verse 57)

57.2 Those who claim that it is impossible [mustahīl]

As for those who say that it is impossible for Allah to send Prophets and Messengers, such as the *Barāhima* (Hindu Brahmins) and the *Sumanīyya* (Buddhists), they argue that the sending of Messengers is a defect that does not befit the All-Wise [al-Ḥakīm], because the intellect substitutes [the need for] Messengers. They claim that through the intellect, man is able to aptly discern the good from the bad, thus freeing him from the need of a Messenger. We seek refuge in Allah from such beliefs.¹²

Rationalists exaggerate the importance of reason almost to its sanctification, considering it alone to be the source of truth in all realms, material and spiritual. Some rationalists hold the view that reason makes revelation and prophecy unnecessary because the light of reason alone can guide mankind in the pursuit of happiness. However, this 'rationalist' view is itself not rational.

فَلَا وَجُوبَ

It is not a necessity

57.3 Those who claim that it is a necessity [wājib]

According to the *Mutazila*, it is necessary for Allah to send Prophets since the Divine actions [afāl] are only in the best interest [maṣlaḥa] of human beings. Sending Messengers to guide mankind is indeed their best interest, necessitating the sending of Prophets ﷺ. They argue that a Prophet must be sent, else Allah would not be seeing to the best interest of mankind. This means that He ﷻ would not be doing what is best [al-ṣalāḥ wal-aslah], indicating a deficiency, which is impossible for Him.¹³

The philosophers [falāsifa] claim that it is necessary [for Allah to send Prophets] based on causality and naturalism, meaning that the existence of Allah necessitates the existence of the universe, and that the existence of the universe necessitates what is best for it based on it being pre-eternal [qadīm].

¹² *Sharḥ al-Bājjūrī* (verse 57)

¹³ *Ibid.*

Imam al-Laḡānī, on the other hand, refutes this and states that it is not a necessity for Allah to send Prophets. Imam Ahmad al-Ṣāwī concludes that the *Mutazila* are transgressors because of their belief in this matter, while the philosophers are disbelievers because of their belief in this matter.¹⁴

بَلْ بِمَخْضِ الْفَضْلِ

But rather from His sheer grace

Allah created mankind with a natural disposition [fiṭra] towards monotheism. When mankind deviated from that, He sent a Prophet to bring them back to the straight path. The first of the Prophets was Adam and the last was our master Muhammad ﷺ. Allah says: «Mankind was one nation and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed.» [2:213]

57.4 Ahl al-Sunna are in agreement that it is possible to send Prophets and Messengers

Ahl al-Sunna are in agreement that the sending of Prophets is of the possibilities [jā'izāt] of Allah and that there is no obligation upon Him whatsoever. Allah says: «Thus Allah does what He so wills.» [3:40; 5:64; 14:27; 22:14] And He says: «For Allah leaves to stray whom He wills, and guides whom He wills.» [35:8] And He says: «He bestows [His grace] on whomsoever He wills.» [57:29]

Those who profess that Allah is under obligation to send Prophets negate two necessary attributes as mentioned earlier, power [qudra] and will [irāda].

As for will, Allah says: «Indeed your Lord is Doer of what He wills.» [11:107] And He says: «And you will not, unless Allah wills [it].» [76:30; 81:29] And He says: «And if your Lord willed, all who are on earth would have believed together...» [10:99] indicating that nothing happens save by the will of Allah.

¹⁴ *Sharḥ al-Ṣāwī* (verse 57)

As for power, Allah says: *(...For Allah is over all things Powerful.)* [2:20; 2:109; 2:148; 2:259] indicating that in reality, there is no true power save Allah.

The author's position is clear, in that Allah sends Prophets out of His sheer grace.

Allah says: *(Had it not been for the grace and mercy of Allah to you, you would have surely been among the lost.)* [2:64]

If it were not for this guidance, mankind would be unable to differentiate between what is beneficial and what is harmful, especially with regard to the details. This applies not only to what is beneficial and harmful in this life, but also in the Hereafter. Allah says: *(Messengers as bearers of good news and warning, in order that mankind should have no plea against Allah after the [coming of] Messengers.)* [4:165]

57.5 A Summary of the views regarding the Messengers

1. The opinion of Ahl al-Sunna is that the sending of the Messengers is of the possibilities. It is of the grace [*fadl*] of Allah and His mercy that He sent Messengers.
2. The opinion of the Mu'tazila is that it is necessary based on their view of *al-salāh wal-aslah*.
3. The opinion of the philosophers is that it is necessary based on their view of the universe being pre-eternal.
4. The opinion of the Barāhima and Sumaniyya is that it is impossible.

The Barāhima, the Sumaniyya and the philosophers are considered disbelievers while the Mu'tazila are considered innovators. The belief of Ahl al-Sunna is that Prophethood and Messengership are both bounties from Allah ﷻ.

VERSE 58

لَكِنْ يَدَا إِيَّاكَ قَدْ وَجَبَا فَدَخَ هَوَى قَوْمٍ يَمُومُ قَدْ لَبَّيَا

*It is however obligatory to believe in them,
So leave the vain desires of those who have been deluded*

Allah says: *(We have indeed sent a Messenger to every nation saying: "Worship Allah alone, and shun all false deities.")* [16:36]

Imam al-Bājūrī said that although the sending of Prophets is possible [*jā'iz*] for Allah ﷻ, it is necessary [*wājib*] for every legally responsible Muslim, male and female, to believe that Allah sent Prophets and Messengers.¹⁵

Allah ﷻ says: *(The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in Allah, His angels, His scriptures, and His Messengers. "We make no distinction between any of His Messengers," they say, "We hear and obey. Grant us Your forgiveness, our Lord. To You we all return")* [2:285]

58.1 The number of Prophets and Messengers

Some hold the opinion that their number is known and cite the following narration, amongst others, as evidence: Abū Dharr reported that the Messenger of Allah said: "Allah has sent one hundred twenty-four thousand Prophets [*anbiyā'*] and a little over three hundred fifteen Messengers [*rusul*]."¹⁶

The strongest opinion is that the number is unknown. Allah ﷻ says: *(Verily, We sent Messengers before you, among them those of whom We have mentioned, and some of whom We have not mentioned.)* [40:78]

Of them, twenty-five are mentioned by name in the Qur'an. Below is a list of the Prophets mentioned in the Qur'an as well as the number of times they are mentioned:

1. Sayyidunā Muḥammad ﷺ	4
2. Sayyidunā 'Isā b. Maryam ﷺ	29
3. Sayyidunā Yahyā b. Zakariyyā ﷺ	5
4. Sayyidunā Zakariyyā ﷺ	7
5. Sayyidunā al-Yasā' ﷺ	2
6. Sayyidunā Ilyās ﷺ	2
7. Sayyidunā Yūnus ﷺ	4
8. Sayyidunā Dhū al-Kifl ﷺ	2
9. Sayyidunā Ayyūb ﷺ	4
10. Sayyidunā Sulaymān b. Dāwūd ﷺ	17

¹⁵ Sharḥ al-Bājūrī (verse 58)

¹⁶ Imam Aḥmad, Musnad (no. 21,257)

11. Sayyidunā Dāwūd ؑ	16
12. Sayyidunā Mūsā b. 'Imrān ؑ	136
13. Sayyidunā Hārūn b. 'Imrān ؑ	20
14. Sayyidunā Shu'ayb ؑ	11
15. Sayyidunā Yūsuf b. Ya'qūb ؑ	27
16. Sayyidunā Ya'qūb b. Ishāq ؑ	16
17. Sayyidunā Ishāq b. Ibrāhīm ؑ	17
18. Sayyidunā Ismā'il b. Ibrāhīm ؑ	12
19. Sayyidunā Ibrāhīm b. Tāriḥ ؑ	69
20. Sayyidunā Lūṭ ؑ	27
21. Sayyidunā Ṣāliḥ ؑ	9
22. Sayyidunā Hūd ؑ	7
23. Sayyidunā Nūḥ ؑ	43
24. Sayyidunā Idrīs ؑ	2
25. Sayyidunā Adam ؑ	25

There are differences of opinion regarding Dhū al-Qarnayn, 'Uzayr, Luqmān and Khidr ؑ.

Regarding Dhū al-Qarnayn, the correct view is that he was not a Prophet.

As for Luqmān, the wise, some say that he was a jurist who lived during the time of Prophet Dāwūd ؑ. When he met Prophet Dāwūd he stopped issuing legal rulings in public and became one of his students.

As for 'Uzayr, the majority say that he was not a Prophet but rather a saint [walī] of Allāh.

The opinions regarding Khidr ؑ were mentioned in the first volume of this work.

فَدَعِ هَوَىٰ قَوْمٍ قَدْ لَبِئَا

So leave the vain desires of those who have been deluded

Imam al-Bājūrī said that this means: now that you know that the sending of Messengers is from the rational possibilities [jā'iz aqlī] and that faith [imān] in their is necessary [wājib], abandon false beliefs, which Satan presents as true to people.

58.2 The word hawā

Hawā often refers to an inclination toward that which opposes the truth, as in the verse: «...And follow not your desire—for it will mislead you from the path of Allāh.» [38:62]

It also means to fall, to be misguided, blown away and to follow one's whims and desires.

It is called hawā because (if given into) drives its companion into the fire.

It does not however always mean whims as seen in the example of Lady [Sayyida] 'Ā'isha when she said:¹⁷ "Your Lord hastens to fulfil your desires [hawā]."¹⁸

It can also be used to refer to any type of inclination and this includes an inclination toward the truth. If it is used with the *alif* and *hamza* (*madd*) at the end then it refers to air in the sky.

It can also refer to a carefully considered opinion. After Badr, the Prophet ﷺ consulted Abū Bakr and 'Umar about the prisoners. Both gave their opinion and the Prophet inclined towards Abū Bakr's opinion. 'Umar stated this fact in the following words: "And the Messenger of Allāh inclined [hawīya] towards the opinion of Abū Bakr, and he did not incline [yahwa] towards what I said."

بِهِمْ قَدْ لَبِئَا

Those who have been deluded

Imam al-Bājūrī mentions that this refers to those fooled by their own desires until they fell into innovation, disobedience and disbelief. This resulted in the Mu'tazila and philosophers claiming that the sending of Messengers is necessary and others claiming it is impossible.

¹⁷ Ṣaḥīḥ al-Bukhārī (no. 4788); Ṣaḥīḥ Muslim (no. 1464)

¹⁸ Sharḥ al-Bājūrī (verse 58)

VERSE 59

وَوَاجِبٌ فِي حَقِّهِمُ: الْأَمَانَةُ وَصِدْقُهُمْ وَضِفْتُ لَهُ الْفَطَانَةَ

And necessary in their right is infallibility,
And their truthfulness, and add to it intelligence

وَوَاجِبٌ فِي حَقِّهِمُ

And necessary in their right

The attributes of Prophets and Messengers are of three types: necessary [wājib], possible or permissible [jā'iz] and impossible [mustahil].

Imam al-Bājūrī said that Imam al-Laḳānī mentions three attributes necessary for the Prophets [anbīyā], which are rationally [aqliyyan] conceivable [nazar].

الْأَمَانَةُ

Infallibility

59.1 Infallibility [amāna]

The first attribute [ṣifa] necessary for the Prophets is infallibility [amāna]. Amāna is generally understood to mean trustworthiness. In the science of tawḥīd, however, it refers to the Prophets being infallible [ma'sūm], both inwardly and outwardly. Imam al-Bājūrī defines being infallibility [iṣma] as: 'protection [ḥifz] both inwardly [bāṭin] and outwardly [zawāhir] from what has been prohibited [manḥi 'anhu], a prohibition that is disliked [nuḥya karāhatan] or opposing what is preferred [khilāf al-awlā].'¹⁹

¹⁹ The difference between makrūh and khilāf al-awlā is that makrūh refers to an act that has specific evidence proving that the Prophet ﷺ disliked the act, while khilāf al-awlā doesn't have specific evidence but opposes that which the Prophet ﷺ inclined towards.

They are protected outwardly from illicit sexual activity [zinā], drinking wine [shurb al-khamr], lying [kadhib] and other outwardly prohibited acts [manḥiyyāt al-zāhir]. They are protected inwardly from malicious envy [ḥasad], arrogance [kibr], ostentation [riyā] and other inwardly prohibited acts [manḥiyyāt al-bāṭin].

The intended meaning of manḥi 'anhu includes them being protected from falling into prohibitions before Prophethood [nubuwwa] and likewise during their childhood [ḥāl al-ṣighar]. They do not fall into what is disliked or that which contradicts what is preferred. If apparently they fall into these two categories, then it was legislated for them by the Lawgiver and was an obligation or recommendation for them since their lives revolve only around the obligatory and recommended.²⁰

Similar to them are the saints [awliyā], who attain the level of emulating the Prophets in their movements and stillness, ever obeying with sound intentions.

In this way we refute those who claim otherwise citing sound narrations establishing that the Prophet ﷺ made ablution [wudū], washing each limb once and other times washing each limb twice, as well as standing while urinating and likewise standing whilst drinking water.²¹

As for what is forbidden [muḥarram], there is a consensus [ijmā] that this never occurs to them. As for supposition of sin, this is to be interpreted [mu'awwal] in the light of the statement:

The good deeds of the righteous [abrār],
Are considered sins by those of proximity [muqarrabīn]

²⁰ It has been reported that Prophet ﷺ forgot some recitation while praying. It is also narrated that he ﷺ along with his Companions ﷺ slept through the dawn prayer [ṣajr]. This was without doubt to establish precedence for the people so they could learn how to correct their acts of worship if they too made a mistake. It was not an absolute mistake ■ the Prophet's part. (Shaykh Muḥammad Sāliḥ al-Farḥūr, *The Beneficial Message and the Definitive Proof in the Study of the Theology [Risāla al-Nāfi'a wa-Hujja al-Qāṭi'a fī 'Ilm al-Tawḥīd]*, p. 176)

²¹ These apparent disliked acts were obligatory or recommended by the Lawgiver for them so that we may learn about its permissibility during times of need.

It is however impermissible to talk about these [subtle details] except at the appropriate sittings of knowledge.

As for what transpired with our father, Adam عليه السلام, it is not considered to be a sin like our sins, and the reality of it is ■ secret between him and His Lord الله, while we fall short of its true understanding.

It was narrated ■ *al-Yawāqit* [of Shaykh al-Sha'rānī] from Abū Madyan:²²

If Adam was replaced by another then he too would have eaten from the tree. It is therefore understood to be an outward prohibition [*manhiyya zahira*] and (at the same time) ■ inward command [*ma'mūr bāṭina*]. This is also what has been said about the brothers of Prophet Yūsuf عليه السلام, according to those who consider them to be Prophets.²³

59.2 The reason for *amāna*

The infallibility of Prophets is ■ established fact based on reason and tradition. This attribute is essential for many a reason. One of them is that the Prophets came to convey the message of God. If we liken this message to pure water or light, ■ the Qur'an does [13:17 and 24:35], the angel Jibrīl (who brought it) and the Prophet صلى الله عليه وسلم (who conveyed it) must also be pure. If this were not the case, their impurity would pollute the message.

59.3 The proofs for *amāna*

Imam al-Bājūrī said that the proof for it being necessary for them to be infallible ■ the following: were they to be disloyal by carrying out something forbidden or disliked, or that which contradicts what is preferred, we would be commanded to do so as well. This is because Allah الله ordered us to follow them with respect to their sayings [*aqwāl*], actions [*afā'il*] and their states [*aḥwāl*]. Allah does not order with the forbidden, nor the disliked,

²² He is Shu'ayb b. al-Ḥasan al-Andalusī al-Tilmisānī and was from the senior Sufi scholars. He passed away in the year 594 H.

²³ *Sharḥ al-Bājūrī* (verse 59)

nor what contradicts what is preferable. Prophets therefore cannot carry out what is forbidden, disliked or that which contradicts what is preferred.

Allah commands only with goodness and not with evil and sin. Allah says in the Qur'an: *«You are the best nation brought out for mankind, you enjoin good, forbid evil, and believe in Allah.»* [3:110]

Thus, it would be impossible for Allah to command us to unconditionally follow the Prophets and to take them as absolute exemplars if they were commanded to sin, since this would imply that we carry out the command of Allah when it would include committing sins.

وَصِدْقُهُمْ

Truthfulness

59.4 Truthfulness [*ṣidq*]

The second attribute necessary for the Prophets is truthfulness [*ṣidq*], which is defined as: 'that which corresponds with the report of what has occurred.'

Abū 'Alī al-Daqqāq—may Allah have mercy upon him—once remarked: "Truthfulness means being with other people in the same way as you consider yourself to be or considering yourself to be as you are [in yourself]."²⁴

59.5 The textual proofs for *ṣidq*

Allah says: *«And the Messengers [mursalūn] spoke the truth [ṣadaqa].»* [36:52]

Truthfulness is the cornerstone of Prophethood. No lies or deceit, whether explicit or implicit, was ever heard from them. The Qur'an declares: *«Mention Ibrāhīm in the Book: Surely he was a most truthful Prophet.»* [19:41] and: *«Mention Ismā'il in the Book: surely, he was a man of his word, and he was a Messenger, a Prophet.»* [19:54] and: *«Mention Idrīs in the Book: surely he was a most truthful Prophet. We elevated him to an exalted place.»* [19:56-57]

²⁴ Al-Qushayrī, *Epistle on Sufism* (p. 225)

Scholars are unanimous regarding the truthfulness of the Prophets. Truthfulness and trustworthiness are two attributes central to what it means to be a believer. It is not a coincidence that the Messenger of Allah, even before revelation, was known as the truthful [al-ṣādiq] and the trustworthy [al-amin].

59.6 The rational proof for ṣidq

It is common knowledge that one assisting with lies is included amongst the liars. Imam al-Bājūrī said that if the noble Prophets deceived with lies, then it implies that Allah assisted them in these lies, far is He from such lowly attributes. It is therefore necessary to believe that they spoke the truth and are beyond such attributes.²⁵

وَصِفْ لَهُ الْفَطَانَةَ

And add to it intelligence

59.7 Intelligence [faṭāna]

Faṭāna means to be of sheer intelligence, keen mental discernment and sound judgement. In this context, it has a specific meaning: a composite of reasoning power, sagacity, intelligence, sound judgement, and wisdom far surpassing the ability of ordinary people, through a sublime power of understanding. It encompasses and coordinates all human abilities, whether of the heart and soul or of the mind.

It is necessary that a Prophet has perfection of reason, intelligence, perspicacity and sound judgement, and does not carry attributes of weakness like forgetfulness or anything that would cause the people to shun him, such as a base father, an unchaste mother, coarse manners, physical defects, or any bad habits.

²⁵ Sharh al-Bājūrī (verse 59)

Some scholars said that it refers to their 'piercing insight.' Some said it means their 'surpassing ability to distinguish between when to debate or not, and what debates are worthwhile or not.' Others said that it means 'strength of opinion in that their opinion is always the best.' It also means that they are 'more knowledgeable about the sharī'a than those following them.'

59.8 The proofs for faṭāna

Imam al-Bājūrī said that the proofs for the necessity of intelligence in light of the Prophets are verses of the Qur'an such as: (And that was Our conclusive proof that We gave Ibrāhīm against his people.) [6:83]

The indication in this verse returns to that which Ibrāhīm used as proof against his people as mentioned by Allah: (When the darkness of night came upon him... And his people argued with him. He said: "Do you argue with me concerning Allah while He has guided me...? They who believe and do not mix their belief with injustice—those will have security, and they are rightly guided.") [6:76-82]

Included as proof is the saying of Allah concerning that which the nation of our master [Sayyidunā] Nūḥ said: (They said: "O Nūḥ, you have argued with us, and argued much.") [11:32]

That is: 'You have argued with us and increased in your dispute with us, so bring us what you threaten us with, if you should be of the truthful.'

Included as proof is the saying of Allah: (And argue with them with that which is best.) [16:125]

Also, if intelligence was negated for them they would be unable to establish proofs against their opponents.

If it is said that the verses cited refer only to some of them (Prophets and Messengers) and not all of them and therefore cannot be used to establish intelligence in all of them.

The response to this is the following: what is established in some of them of perfection is likewise established in the rest of them. In this way we establish intelligence in all of them even if some of them are Prophets and not Messengers. It may seem if the noble author restricted his talk to the Messengers²⁶ while

²⁶ See verse 57 where Imam al-Laḳānī mentions 'Messengers' and not 'Prophets.'

his intention was to include the generality of all the Prophets and Messengers. Thus we conclude that it is necessary for all the Prophets to have the attribute of absolute intelligence [*mutlaq al-faṭāna*] and that it is necessary that all the Messengers have complete intelligence [*kamāl al-faṭāna*].²⁷

VERSE 60

وَمِثْلُ ذَا تَبْلِيغُهُمْ لِمَا أَتَوْا وَيَسْتَحِيلُ ضِدُّهَا كَمَا رَوَوْا

And likewise, to convey what they came with,
And the opposites of these are impossible for them,
as has been narrated

وَمِثْلُ ذَا تَبْلِيغُهُمْ

And likewise, to convey

This means: 'And what is likewise necessary [*wājib*] for them is *tabligh*.'

Tabligh means that the Messenger [*rasūl*] is obligated to convey what was revealed to him. The necessity [*wujūb*] here is established through textual proof and not through rational proof, ■ some have claimed.²⁸

لِمَا أَتَوْا

What they came with

This refers to what was revealed to them from Allah ﷻ and is divided into three categories:

²⁷ *Sharh al-Bājūrī* (verse 59)

²⁸ *Sharh al-Bājūrī* (verse 60)

1. That which they are under obligation to convey, and not permitted to conceal even a single letter.
2. That which they are under obligation to conceal, and not permitted to reveal even a single letter.
3. That which they have a choice to either reveal or conceal, and are permitted to reveal some and conceal the rest.²⁹

60.1 The textual proofs for *tabligh*

Allah ﷻ says: (O Messenger! Announce that which has been revealed to you from your Lord.) [5:67]

And He says: (But if they turn away, your duty is only to preach the clear message.) [16:82]

60.2 The rational proofs for *tabligh*

The proof that *tabligh* is necessary for them ﷺ is that were they to conceal something from which they were commanded to reveal to the creation then they would have been under obligation to conceal the knowledge. Since Allah ﷻ commanded us to follow them, such concealment would make it impossible for us to fulfil this obligation. Additionally, according to ■ Prophetic narration, one who conceals knowledge is said to be cursed [*mal'ūn*]. Were it possible for them to conceal a portion of this knowledge then the leader of all the Messengers ﷺ would have concealed the verse: (And (remember, O Muḥammad), when you said to the one ■ whom Allah bestowed favour and you bestowed favour: "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him...) [33:37]³⁰

Ibn Jarīr narrated that 'Ā'isha ؓ said: "If Muḥammad were to have concealed anything that was revealed to him of the Book of Allah, he would have concealed this [part] of the verse: (...While you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him.)"

Imam al-Qurṭubī said in his commentary on this verse:

²⁹ *Sharh al-Sāwī* (verse 60)

³⁰ *Sharh al-Bājūrī* (verse 60)

It was narrated from 'Alī b. Husayn that the Prophet ﷺ had received revelation from Allah ﷻ telling him that Zayd was going to divorce Zaynab and that he should marry her on the basis that Allah was giving her to him in marriage.

When Zayd complained to the Prophet ﷺ about Zaynab's attitude, and said that she did not obey him, and told him that he wanted to divorce her, the Messenger of Allah said to him, by way of good manners and advice: "Be conscious of Allah in what you say and keep your wife," knowing well that Zayd was going to divorce her and that he was going to marry her, and this is what he had (concealed.) He ﷺ did not intend to tell him to divorce her, because he knew that he was going to marry her.

The Prophet ﷺ was concerned about what certain people would say about him if he were to marry Zaynab after Zayd, who was his freed slave, if he told him to divorce her. But Allah reminded him regarding 'fear of people' and 'something that Allah had permitted.'¹¹

Our scholars—may Allah have mercy upon them—said: "This is the best interpretation of this verse and it is the view adopted by the prominent scholars of *tafsir* and the well-versed scholars, such as al-Zuhri, Qāḍī Bakr b. al-'Alā' al-Qushayri, Qāḍī Abū Bakr b. al-'Arabī, and others."

What is meant by the words (And you feared the people...) refers to his concern about the propaganda of the hypocrites, suggesting that he had forbidden marrying sons' wives, but he married the wife of his own (adopted) son.

As for the report which says that the Prophet ﷺ liked Zaynab, the wife of Zayd, and some immoral people even use the term 'fell in love,' this comes from one who is ignorant of the infallibility [*isma*] of the Prophet ﷺ who was protected against such things, ■ from one who has no respect for him.¹²

¹¹ Marrying Zaynab ﷺ was a major challenge for the Prophet ﷺ and highlights the lofty nature of Prophethood since Prophets place themselves in harm's way to fulfil the commands of their Lord and never concealed what they were commanded to convey, even when what was revealed was a slight rebuke against themselves.

¹² *Tafsir al-Qurtubī* (33:37)

وَيَسْتَحِيلُ ضِدُّهَا

And the opposites of these are impossible for them

The opposites of the four mentioned attributes are impossible for them ■.

1. The opposite of truthfulness [*ṣidq*] is lying [*kadhib*] and this is impossible with regard to them, before or after Prophethood.
2. The opposite of trustworthiness [*amāna*] is treachery [*khiyāna*], through doing that which Allah has proscribed—whether it is a proscription of forbidding or of detestation, before or after Prophethood.
3. The opposite of intelligence [*faṭāna*] is oblivion [*ghafla*].
4. The opposite of conveying is the concealment [*kitmān*] of something that Allah has commanded them to propagate.¹³

كَمَا رَوَوْا

As has been narrated

These four attributes are called rational attributes [*ṣifāt 'aqliyya*] because the human being must find it within himself to believe in them through reason. The consensus of all the scholars is that Prophets have these four noble attributes and that the opposites, as mentioned here, are impossible [*mustahil*] for them.

The remaining attributes include those that the legally responsible person [*mukallaḥ*] must believe in because they are mentioned in the Qur'an and Sunna. These attributes are referred to as the *ṣifāt shar'iyya*.

Part of the definition of a Messenger, as defined earlier by Imam al-Bājūrī, includes being a male [*dhakar*] and free from slavery [*hurr*]. We will now mention some of the variant opinions regarding these attributes.

¹³ Dr. Awwais Rafudeen, *The 'Aqida of Tuan Guru*

60.3 The gender of the Prophets

Shaykh 'Alī Jumū'a said there is disagreement on whether a Prophet must be male. Those who said he must be a male rely on the verse: *«And We did not send before you except men to whom We revealed the message so ask those who know if you do not.»* [21:7]

Those who say that it is not a condition for a Prophet to be male point to some verses which indicate that the mother of Prophet Mūsā عليه السلام received revelation: *«And We inspired to the mother of Mūsā.»* [28:7]

She was also listed in a context where many other Prophets were listed, of whom it is said: *«Those were the ones upon whom Allah bestowed favour from among the Prophets of the descendants of Adam...»* [19:58]³⁴

What follows are the various opinions regarding the gender of Prophets. Ibn Hazm al-Andalusī—may Allah have mercy upon him—said that there are three opinions on this matter:

1. One group denied that Prophethood could be established in women and declared everyone who held such beliefs as innovators.
2. Another group said that Prophethood is possible for women.
3. A third group abstained from discussing this issue.³⁵

Imam Ibn Kamāl Pāshā said:

Al-Māturidī said that being male is a condition for Prophethood, and that consequently, it is impermissible for a woman to be a Prophetess. Al-Ash'arī said that being male is not a condition for it, and that being female does not negate it.³⁶

Scholars who held the opinion that females shared in Prophethood included in their list of Prophets عليه السلام the mother of

³⁴ Mufti 'Alī Jumū'a, *The Creed of Ahl al-Sunna wal-Jamā'a*

³⁵ Ibn Hazm al-Andalusī, *Al-Faṣl fi al-Milal wal-Ahwā' wal-Niḥal*, section: *Mubawwa al-Nisā'* (p. 12)

³⁶ Shaykh Sa'īd Foudah,

The Differences between the Ash'aris and Māturidis (p. 51)

Mūsā, Maryam, the mother of Prophet 'Isā and 'Āsiya, the wife of the Pharaoh.

Ibn 'Arabī was amongst the scholars who attributed prophethood to women, particularly Lady Maryam and 'Āsiya, peace be upon them.

The reasoning of these great scholars is not without weight, and they argue that if these noble women had the fortitude, endurance and insight to assist the Prophets, in some cases give birth to a Prophet, or stand against a tyrant ruler alongside a Prophet, then they must have been inspired by their Lord.

Some additional evidences cited from the Qur'an include: *«Behold! The angels said: "O Maryam! Allah has chosen you and purified you above the women of all nations,"* [3:42] and: *«...Then We sent to her (Maryam) Our spirit [rūḥ], who appeared before her in the form of a man in all respects. She said: "Verily, I seek refuge with the most Gracious (Allah) from you, if you do fear Allah." The angel said: "I am only a Messenger from your Lord, [to announce] to you the gift of a righteous son.»* [19:17-19]

Imam al-Qurṭubī explained that in principle there ■ nothing against sending female Prophets, similar to sending male Prophets. He based his opinion on numerous verses in the Qur'an that mentioned revelation [waḥī] sent to women, the same word waḥī that was used with revelations sent to men.

Imam al-Qurṭubī cited the above verse from Sūra Maryam to support his opinion of Maryam's Prophethood. However, he had not confirmed evidence for the Prophethood of any other woman.³⁷

Ibn Hazm said:

We know of no proof from those who claim that [Prophethood is impossible for women], except that some of them denied it based on the saying of Allah: *«And We sent not before you except men to whom We revealed Our message.»* [16:43]

This is ■ fact no one can deny ■ no one claimed that Allah ﷻ sent women as Messengers [rusul]. The question is about Prophethood [nubuwwa] and not Messengership, and it is necessary to study the truth of the matter and look into

³⁷ *Tafsīr al-Qurṭubī* (19:17-19)

the linguistic meaning of 'Prophethood' that Allah addressed us with. We found this term derived from 'Prophets' and its meaning is 'Informing' [ilām], that is, when Allah informs one of what will be before it takes place, or reveals [awhá] a prophecy, then he [or she] is indeed a Prophet without doubt and it is not [mere] inspiration [ilhām]...

Allah revealed in the Qur'an that He sent angels to women to deliver to them truthful revelations, and He ﷻ gave glad tidings to the mother of Ishāq [Sara] of [her son] Ishāq: «...Then we gave her the glad tidings of Ishāq, and after Ishāq of Ya'qūb. She said: "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" They said: "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house..."» [11:71-73]

This is a direct address from the angels from Allah to the mother of Ishāq regarding the glad tidings of Ishāq and then Ya'qūb for her, and her amazement with the ordainment of Allah when they spoke [to her]. At any rate, an address from an angel is only to a Prophet.

We also find that Allah sent the angel Jibrīl to Maryam, the mother of 'Isā ﷺ, addressing her, saying: «"...I am a Messenger from your Lord and have been sent to give you news of a pure son."» And this is a true prophecy from a true revelation, and a message from Allah to her...»³⁴

The evidence provided here for a female being a Prophet is derived directly from the Qur'an and because of it not being *dalīl 'aqlī*, the Māturīdīs and some of the Ash'arīs interpret these verses. They say that the apparent meaning indicating Prophethood amongst females is not the intended meaning and that the word revelation [*waḥī*] in fact does mean inspiration [ilhām], contrary to the view of Ibn Hazm. Women are therefore inspired through angels, while Prophethood was only established amongst males. These are some of the opinions regarding gender in Prophethood. And Allah knows best.

³⁴ Ibn Hazm al-Andalusī, *Al-Faṣl fī al-Mīl wal-Aḥwā' wal-Niḥāl*, section: *Nubuwwa al-Nisā* (p. 12-13)

VERSE 61

وَجَاوِزٌ فِي حَقِّهِمْ كَأَلَاكُلٍ وَكَالْجَمَاعِ لِلنِّسَاءِ فِي الْحِلِّ

And what is possible in their right is eating,
And likewise, lawful relations with women

وَجَاوِزٌ

And what is possible

61.1 What is permissible in their right

After mentioning what is necessary [wājib] for the Prophets ﷺ, the noble author makes mention of what is possible or permissible in their right [*jā'iz fī haqqihim*]

فِي حَقِّهِمْ

In their right

The pronoun -*him* refers to both Prophets and Messengers ﷺ.

كَأَلَاكُلٍ وَكَالْجَمَاعِ لِلنِّسَاءِ فِي الْحِلِّ

Is eating, and likewise, lawful relations with women

That which is permissible for the rest of the people is permissible for the Prophets. Such things include eating, drinking, lawful relations, walking in the marketplaces and so forth.

The noble author first made mention of those things the Prophets cannot do without, like food, water and sleep, and then mentioned lawful relations, which they can do without. Both are permissible in their right.

Imam Ahmad al-Šāwī said that their eating and sleeping is not to satisfy their desires [*shahwa*] but rather to strengthen themselves in God-fearing [*taqwā*].¹⁹

61.2 What is impermissible in their right

Imam al-Bājūrī said that it is impermissible [*lā yajūz*] for them to experience dreams of a sexual nature [*ihtilām*] as authenticated by Imam al-Nawawī according to the report: "A Prophet never experiences dreams of a sexual nature."²⁰

As for experiencing a swoon, fainting or losing consciousness [*ighmā*], this is possible for them. Abū Hāmid²¹ and al-Bulqīnī²² restricted *ighmā* to it being very short.

It is not possible for them to have something that diminishes them, such as losing their sanity [*junūn*] be it for a short or lengthy period because this is a defect. Leprosy, lunacy, blindness and examples of a similar nature, which are repulsive [*munaffira*], are all impossible for them. No Prophet experienced any of these.

There are no firmly established texts proving that Prophet Shu'ayb ؑ was blind [*darīr*]. As for what occurred with Ya'qūb ؑ, this was not blindness; rather, it was a blurriness that occurred upon his eyes as a result of sadness, which disappeared when he received the good news.

Likewise, what happened to Prophet Ayyūb ؑ in the report mentioning that he suffered a repulsive disease is incorrect because although he did suffer a common sickness, it was not something that resulted in defect or that which others loathe.

¹⁹ *Sharḥ al-Šāwī* (verse 61)

²⁰ Al-Ṭabarānī, *Muḥam al-Kabīr*. This narration carries an extremely weak chain of transmission.

²¹ Shaykh Abū Hāmid Ahmad b. Muḥammad al-Isfarāyīnī is the Imam of the Iraqi branch of the Shāfi'i school. He studied *fiqh* with Abū al-Qāsim al-Darīkī. Countless students and scholars attended his gatherings. He passed away in 406 H. (Y. Abdurrahman & M. Abu Malik, *A Brief Outline of the Shāfi'i School's Transmission*)

²² He is Umar b. Rislān b. Nuṣayr b. Šāliḥ al-Kinānī, originally al-Asqalānī, and later on al-Bulqīnī al-Miṣrī al-Shāfi'i, Shaykh al-Islām, the jurist and *mujtahid*. Bulqīn is the name of a place in Egypt. He authored many important works in *fiqh* and Hadith. He passed away in 805 H.

Imam al-Bājūrī mentions that the sickness was between his skin and bones [*bayn al-jild wal-aẓm*] and was not a repulsive disease [*munaffir*]. The reports indicating that he suffered a great illness, which drove others away from him, are not considered authentic since they do not carry sound chains of narrators.

Regarding an unintentional oversight [*sahw*], indeed this is impossible [*munṭani*] for the Prophets in their spoken reports as well as the sayings relating to the Sacred Law [*shar'ā*].

As for the actions that are associated with the religion, then yes, an oversight is possible, such as the oversight that occurred with Prophet Muḥammad ﷺ in the noon [*zuhr*] and afternoon [*ʿaṣr*] prayer. These oversights are, however, not due to them being occupied with worldly things (but rather legislated by Allah so that we may take a lesson from them).

With respect to forgetfulness [*nisyān*], it is impossible to occur prior [*qabla*] to the conveying of the message [*tabligh*]. This is regardless whether the message is a saying [*qawliyya*] or an action [*fiʿliyya*]. An example of the *qawliyya* is his ﷺ saying: "Paradise is prepared for the pious." An example of the *fiʿliyya* is the command that he ﷺ perform the late morning prayer [*ṣalāt al-duḥā*].

As for forgetting something after it was revealed to them by Allah ﷻ, then it is possible, though this is due to Allah making the Prophet forget. As for Satan making them forget, this is impossible because Satan has no way (or power) to make them forget.

In summary, it is permissible for them to perform the outward actions which human beings naturally perform like eating, drinking, sleeping, and so forth, so long as it does not lead to any deficiency [*naqs*]. As for their hearts, these are lifted from worldly motives and attached only to their Lord.

It is recorded in *al-Mīzan* that Ma'rūf al-Karkhī said: "I have not left the presence of my Lord for the past thirty years. I would speak to Allah while people thought I was speaking to them."

If this is the state of one of his ﷺ followers, what then of the state of the Prophets, more specifically their leader ﷺ?

²¹ *Sharḥ al-Bājūrī* (verse 61)

VERSE 62

وَجَامِعٌ مَعْنَى الَّذِي تَقَرَّرَ شَهَادَتَا الْإِسْلَامِ قَاطِرِحِ الْمِرَا

And the meanings of all that has been affirmed,
[Is found in] the two testimonies of Islam, so discard disputation

وَجَامِعٌ مَعْنَى الَّذِي تَقَرَّرَ

And the meanings of all that has been affirmed

Imam al-Bājūrī said that this means everything we have mentioned regarding what is necessary [wājib], impossible [mustahil] and possible [jā'iz] regarding Lordship and Prophethood.⁴⁴

[In the first volume of this work,] we have also touched on some important definitions besides these, including:

Scholastic theology [ilm al-kalām]: this discusses the fundamental Islamic creed and beliefs which it is necessary for a Muslim to believe in. It explains them, argues for them, and defends them.

Beliefs [aqā'id]: these constitute the issues which must be understood and believed in, such as the oneness of God, the Divine attributes, Prophethood, and so forth.

The types of proofs: they are either rational [aqlī] or transmitted [naqlī]. The 'aqlī part of kalām consists of the material which is purely rational, and if there is any reference to naqlī, it is for the sake of illumination and confirmation of a rational judgement. The naqlī part of kalām, although it consists of issues related with the articles of faith—and it is necessary to believe in them—is subordinate to the issue of Prophethood; it is enough to quote evidence from the Divine revelation or the definite narrations of the Prophet ﷺ.

⁴⁴ Sharḥ al-Bājūrī (verse 62)

شَهَادَتَا الْإِسْلَامِ

[Is found in] the two testimonies of Islam

There is no god but Allah [Lā ilāha illā Allāh] and Muhammad ﷺ is the Messenger of Allah [Muḥammad rasūl Allāh] are the two testimonies of faith, which encompass all that we have mentioned regarding Lordship and Prophethood.

The two testimonies of faith [shahādātayn] form one of the five pillars of Islam. The remaining four include:

- The establishment of the obligatory prayers
- The act of giving the obligatory alms [zakāt]
- The fasting [ṣiyām] in the month of Ramaḍān
- The performance of Hajj for those who are able

62.1 The secrets of Lā ilāha illā Allāh

The Prophet ﷺ said: "Whoever says: 'There is no god but Allah,' enters Paradise."⁴⁵

The Companions were talking about Mālik b. Dukhshum, and they wished that the Prophet would curse him so that he should die or meet some calamity. The Prophet ﷺ said: "Does Mālik b. Dukhshum not testify to the fact that there is no god but Allah, and that Muḥammad is the Messenger of Allah?" They said: "Yes, he no doubt says this, but it is not in his heart." The Prophet ﷺ replied: "No one ever testifies that there is no god but Allah, and that I am the Messenger of Allah, and then enters the Fire or is consumed by it." Anas said: "This Hadith impressed me so much that I ordered my son to write it down and he did."⁴⁶

The Prophet ﷺ said: "Indeed, Allah will save a man of this nation the record of whose sins fills ninety-nine books, each book extending as far as the eye can see. Against all this will be weighed the one good deed that he has, which is his testimony

⁴⁵ Al-Ṭabarānī narrated it from Abū Dharr (Muḥam al-Kabīr vol. 7, p. 55); Ibn Ḥibbān included it in his Ṣaḥīḥ (p. 31); and al-Ḥākim in his Mustadrak (vol. 4, p. 251).

⁴⁶ Muslim, Ṣaḥīḥ (33 a); cf. Shaykh Gibril Fouad Haddad, Forty Hadith on the Merit of Saying La Ilaha Illallah

that there is no god but Allah and that Muhammad is His Messenger, and it will outweigh all the rest." The Prophet ﷺ then said: "Nothing is of any weight alongside Allah's Name."⁴⁷

It is related that al-Shiblī⁴⁸ was asked: "Why do you say 'Allah' and not *Lā ilāha illā Allah*?"

Al-Shiblī answered: "Abū Bakr gave all his wealth to the point where nothing remained with him. Then he took a garment in front of the Prophet ﷺ. So the Messenger of God asked him: 'What did you leave for your family?' He answered: 'Allah.' I therefore say Allah."

Then the questioner said: "I want a better explanation than this."

Al-Shiblī said: "I am embarrassed to mention an expression of negation in His presence, while everything is His light."

Then the man said: "I want a better explanation than this."

Al-Shiblī answered: "I am afraid that I will die during the negation of the phrase before reaching the affirmation."

The questioner again said: "I want a better explanation than this."

Al-Shiblī said: "Allah ﷻ said to His Prophet: (Say Allah! Then leave them to their vain talk.) [6:91]"

The young man got up and let out a shriek. Al-Shiblī said: "Allah." He screamed again, and al-Shiblī said: "Allah." Then he screamed a third time and died—may Allah have mercy upon him.

The relatives of the young man gathered together and grabbed al-Shiblī, accusing him of murder. They took him to the caliph and were given permission to enter, and they charged him with murder.

The caliph said to al-Shiblī: "What is your response?"

⁴⁷ Narrated from 'Abd Allah b. 'Amr b. al-'Āṣ by Ahmad, al-Tirmidhī, al-Hākim, and al-Bayhaqī in *Shu'ab al-Imān*. (Shaykh Gibril Fouad Haddad, *Forty Hadith on the Merit of Saying La ilaha illallah*)

⁴⁸ He is the Shaykh of the Sufis and the Imam of the people of knowledge of the inward, about whom there are miraculous reports and rare traditions. He was one of those with great skill in the sciences of the *shar'ā*. His family was from Khorasan, from a village there called Shibli. He was born in Samarra or Baghdad. He was born in 247 H. and passed away in 334 H. (Qāḍī 'Iyāḍ, *Tartīb al-Madārik*)

He answered: "A soul yearned, then wailed and aspired, then screamed, then was summoned, then heard, then learned, then answered. So what is my crime?"

The caliph shouted: "Let him go!"⁴⁹

فَاطَرْحُ الْمِرَا

So discard disputation

Imam al-Bājūrī said that if you now know that these two testimonies of faith encompass and establish all the articles of faith mentioned, then abandon arguing about its soundness.

62.2 The signification of words in the field of logic [manṭiq]

There are three levels:

1. Muṭābaqa
2. Taḍammun
3. Iltizām

A word either signifies everything it has been created for and this is called *mutābaqa*; or it references only part of what it was created for, and this is called *taḍammun*; or it signifies a necessary implied meaning, and this is called *iltizām*.

62.3 The meaning of *Lā ilāha illā Allah*

The first testimony—*Lā ilāha illā Allah*—affirms Divinity [ulūhiyya] for Allah alone. This means that He alone has the right to be worshipped.

The explanation of the two testimonies of faith ■ mentioned by Imam al-Sanūsī in *al-Ṣuḡhrā* [also known as the Sanūsī Creed] is the *iltizāmī* or necessary implied meaning. The first part of the *kalīma* therefore implies all the *ṣifāt* of Allah, while not

⁴⁹ Ibn 'Aṭ'illah al-Iskandarī,

The Key to Salvation: A Sufi Manual of Invocation (p. 63-64)

mutābaqatan or *taḍammunan*, but *iltizāman* i.e. the third type mentioned above.

Being described with Lordship signifies by necessity that His existence [*wujūd*] is necessary [*wājib*], that He be attributed with pre-eternality [*qidam*], eternality [*baqā*], dissimilarity from the creation [*mukhālaḥa lil-hawādith*], and self-subsistence [*qiyām bil-nafs*].

This implies that the Lord ﷻ is free from all need and that all creation is in need of Him.

Being 'free from all need' signifies that the five attributes mentioned are necessary for Him ﷻ.

'All creation being in need of Him ﷻ' signifies His oneness [*waḥdāniyya*], life [*ḥayāt*], power [*qudra*], will [*irāda*] and knowledge [*ʿilm*]. Allah is therefore Living [*Ḥayy*], All-Powerful [*Qādir*], Willing [*Murīd*] and All-Knowing [*ʿAlīm*].

The necessary implication from the statement that 'Allah is free from need,' is that the following are impossible for Him ﷻ:

- The opposites of these mentioned attributes;
- That He must have a purpose that drives His actions and Rulings;
- That any effect or real influence occurs in the creation from other than Him;
- And that it is obligatory or necessary for Him to carry out an action or omit it.

As for hearing [*samʿ*], sight [*baṣar*] and speech [*kalām*], these [attributes] are derived from the second part of the *kalima* [*Muhammad rasūl Allah*] because these proofs came through transmission [*samʿ*] and not through reason [*ʿaql*].

The actual meaning of *Lā ilāha illā Allah* in the *mutābaqa* sense is that 'no one has the right to be worshipped in reality except Allah' [*lā maʿbūd bi-haqqin fi al-wāqʿ illā Allah*]. The necessary implied meaning [*iltizāman*] is that the He ﷻ is free from all need and that all creation is in need of Him. The first is negation [*takhlīyya*] and the second affirmation [*tahliyya*].⁵⁰

⁵⁰ *Takhlīyya* means that we negate that He is in need of anything. *Tahliyya* means that we affirm that all creation is in need of Him.

It is now clear that the first testimony encompasses all three categories that the legally responsible person is obligated to know regarding Allah ﷻ. These include the necessary, possible and impossible with respect to Allah ﷻ.

The second testimony *Muhammad rasūl Allah* establishes the Messengership of our master Muhammad ﷺ and signifies the necessity [*wujūb*] of his truthfulness [*ṣidq*], infallibility [*amāna*], intelligence [*faʿāna*], and that he conveyed the message to the creation [*rabligh*].

It further signifies that:

- The opposite of these are impossible;
- The permissibility of him ﷺ having human traits;
- The veracity of everything that he ﷺ informed us about regarding the Prophets ﷺ, including that which is necessary, impossible and possible in their regard;
- Belief in their heavenly scriptures [*al-kutub al-samāwiyya*] and belief in the angels;
- And all the *samʿiyyāt*, meaning all articles of faith we must believe in without rational proof.

Indeed, the two testimonies of faith encompass all the noble articles of faith [*ʿaqāʾid al-tawḥīd*]. It is for this reason that the Lawgiver ﷻ [*al-Shāriʿ*] made it an expression of the Islam that resides within the heart of a believer, so that faith is not accepted without it. What suffices is its utterance with a general understanding of the meaning: 'No one has the right to be worshipped except Allah.'

Imam al-Sanūsī said that it befits the person of sound intellect to keep his tongue moist with this noble phrase, so that its meanings become part of his flesh and blood, for verily he will see from its secrets and wonders, if Allah wills, such that cannot be enumerated.⁵¹

⁵¹ *Sharḥ al-Bājūrī* (verse 62)

VERSE 63

وَلَمْ تَكُنْ نَبِيًّا مُكْتَسَبَةً وَلَوْ رَفَى فِي الْخَيْرِ أَعْلَى عَفَا

And Prophethood is not acquired,
Even if one excels in goodness to the highest of ranks

Allah ﷻ sent His Messengers ﷺ who were infallible, intelligent, truthful, and fully conveyed their messages to both jinn and human beings.

He protected these Messengers from sin, and from every physical trait unbecoming to them, though as human beings, they ate, drank, slept, and married, ■ mentioned in the previous verse. They were the best of all created beings; and the highest of them in rank was he whom Allah ﷻ chose to be the seal of Prophethood, our Prophet Muhammad ﷺ.

وَلَمْ تَكُنْ نَبِيًّا مُكْتَسَبَةً

And Prophethood is not acquired

63.1 Prophethood is determined by Allah

Imam al-Bājūrī said that this means that Prophethood [nubuwwa] is not an attribute of a person acquired [muktasab] through regular seclusion [khalwa], intense worship [ibāda], and holding fast to eating licit food [tanāwal ḥalāl], ■ some of the philosophers claimed. All Muslims agree that Prophethood is a matter determined by Allah and not acquired through the efforts from the servant.

Prophethood is explained ■ the singling out of the servant and inspiring him with revelation [waḥī] from Allah ﷻ, making him responsible for carrying out Sacred Law, regardless whether he is ordered to convey the message or not. This is likewise the definition of a Messenger [rasūl], except that he is commanded to also convey the message.

[Some of] the philosophers [falāsifa] held the view that Prophethood is an attribute of a person acquired through purifying the soul through subjecting the self to intensive training [riyāḍāt], staying away from blameworthy affairs [al-umūr al-dhamīma] and adorning the self with beautiful character [al-akhlāq al-ḥamīda]. Thus the difference of opinion between the Muslims and the philosophers on this point is regarding Prophethood being acquired or not.⁵²

Prophethood and Messengership are determined by God. Both ranks are not acquired with effort, and this is precisely the meaning of being chosen. He ﷻ gives it to whom He chooses from His creation. Indeed, Allah knows best to whom and where He places His message.

The philosophers were refuted by the verse: (Allah knows best with whom to entrust His message.) [6:124]

63.2 The definition of Prophethood and Messengership

A Messenger [rasūl] is defined ■ a free male human being with sound senses [salāmāt al-ḥawās] whom Allah inspired with a Sacred Law and ordered him to convey it.

A Prophet [nabī] is a free male human being whom Allah inspired a Sacred Law but did not order him to convey it.

A nabī is therefore more general than ■ rasūl. Every rasūl is a nabī, while not every nabī is ■ rasūl.

63.3 Additional notes on Prophethood and Messengership

Imam al-Laḳānī mentioned in his Sharḥ al-Ṣaḡhīr:

One should not think that being inspired and addressed by an angel is limited to Prophethood because it was mentioned ■ a Hadīth that a man set out to visit his brother from another town and Allah sent an angel to him. When the man met the angel, he was asked: "Where are you going?" The man said: "I am visiting my brother in this town." The angel said: "Are you returning ■ favour?" He

⁵² Sharḥ al-Bājūrī (verse 63)

said: "No, only that I love him for the sake of Allah the Exalted." The angel said: "I am a Messenger from Allah to tell you that Allah loves you as you love him."⁵⁵

Imam al-Laḳānī also mentioned in his *Sharḥ al-Ṣaḡhīr*:

Some of the verifying scholars [*muḥaqqiqīn*] posed the question: Is the knowledge that Prophet Muḥammad ﷺ is human and from among the Arabs a condition for the soundness of one's faith or is this from amongst the communal obligations [*furūḍ al-kifāya*]?

The answer provided by al-Walī al-'Irāqī⁵⁶ was that it is indeed a condition [*sharṭ*] for the soundness [*siḥḥa*] of one's faith [*īmān*]. Were someone to say: 'I believe that Muḥammad ﷺ was sent to all creation but I do not know if he is a human or an angel or from amongst the *jinn*, or if he is from among the Arabs or non-Arabs,' then there is no doubt that he is a disbeliever, because (by his doubts) he contradicts the clear texts of the Qur'an, the religion as passed on from the earlier generation of Muslims [*salaf*] to the latter generation [*khalaf*], as well as what is known to be part of the religion by necessity [*ma'lūm min al-dīn bil-darūra*]. If he is, however, foolish and is ignorant of these (truths) then he must be educated. If he still doubts after being educated, then the ruling is that he is a disbeliever.

Imam al-Laḳānī mentioned in his *Sharḥ al-Ṣaḡhīr*:

Does Prophet Muḥammad ﷺ remain a Messenger until today and likewise does Messengership remain with all the Prophets after they have passed on [*ba'd mawtiḥim*]?

The answer: Prophethood and Messengership remain after they have passed on, just like the attribute of faith [*īmān*] remains with a believer after his death. This is because Prophethood, Messengership and faith are attributes of the soul [*rūḥ*], which remains after death, and

⁵⁵ *Ṣaḡhīḥ Muslim* (no. 2567), narrated by Abū Hurayra.

⁵⁶ He is Ahmad b. 'Abd al-Raḥīm b. Husayn al-Kurdī al-Rāziyānī al-Miṣrī, Abū Zur'a Walī al-Dīn, the learned and Ḥāfiẓ al-'Irāqī. He held the high position of chief Judge in Egypt. He was born in 762 H. and died in 826 H.

does not alter. This is further strengthened by the fact that Prophets are alive in their graves [*ahyā fi qubūriḥim*].⁵⁷ Thus are they described with Prophethood, body and soul, even after their death.

Imam al-Subkī said in his *Tabaqāt*, citing Ibn Fūrak: "The Prophet is alive in his grave and remains the Messenger of Allah for all eternity and this is to be taken literally and not figuratively."⁵⁸

In summary, Dār al-iftā' al-Miṣriyya has published the following:

The Prophet ﷺ left the life of this world, but his departure did not cut him off from us. He has another life which is the life of the Prophets and is called life after death or after dying — it was referred to when he said: "My life is good for you, you speak and I speak to you; and my death is good for you, your actions are brought before me and whatever I see of good I praise God, and whatever I see of bad I ask for God's forgiveness on your behalf."

And he ﷺ said: "There is no one who greets me with peace except that God sends it to my soul and I respond to them with peace." This Hadith indicates that his soul is connected to his blessed body forever because there is no time in which someone is not greeting the Prophet with peace.

The life of the Prophet ﷺ after his passing is not like the life of other people after their passing because the souls of people other than Prophets do not return to their bodies, and is thus a deficient life of the soul without the body. Even

⁵⁷ Anas b. Mālik ʿ narrates: "On the night of the *isrā*, the Messenger of Allah ﷺ passed by the grave of Mūsā ʿ and found him performing *ṣalāt* in his grave." *Sunan al-Nasāʿi* (no. 1633)

Anas b. Mālik ʿ narrates that the Messenger of Allah ﷺ said: "The Prophets are alive in their graves performing *ṣalāt*." (*Al-Bayḥaqī, Ḥayāt al-Anbiyāʿ*)

Imam al-Suyūṭī—may Allah have mercy upon him—compiled an entire work on this subject, titled: *Informing the Wise about Life of the Prophets* [*Anbāʾ al-Adhkiyāʾ bi-Ḥayāt al-Anbiyāʾ*].

⁵⁸ Imam Ibrāhīm al-Laḳānī, *Sharḥ al-Ṣaḡhīr*

if they have a connection to the life of this world by returning the greeting of peace and other things that have been established in traditions, the Prophets enjoy a life that is more complete than their lives before passing and more complete than the lives of the rest of creation after passing.

It has been authenticated that the Prophets worship God in their graves. In a sound narration, Anas b. Mālik said that the Prophet ﷺ said: "I passed by Mūsā on the night of my night journey by the red mound [*al-Kathib al-Ahmar*], and he was standing praying in his grave." Also according to him the Prophet ﷺ said: "The Prophets are alive in their graves praying." This Hadith indicates that they are alive in both body and soul due to the mention of the place when he said "in their graves," for if it were a life of the soul alone he would not have mentioned the place of their lives. They are truly alive in their graves as they were before their passing from this life; it is not a life of the soul alone. Their bodies are protected and it is forbidden for the earth to devour them. It has been authenticated that the Prophet ﷺ said: "God has forbidden the earth to devour the bodies of the Prophets."

The Prophet ﷺ, then, is alive in his grave in both body and soul, and his body is preserved like the bodies of the rest of his brothers, the other Prophets. He enjoys intimacy with his Lord, worshipping Him in his grave, connected to his nation, seeking forgiveness on their behalf, interceding with God for them, returning their greetings of peace, and many other things.⁵⁷

63.4 The belief that Prophethood is acquired

Imam al-Bājūrī said that the belief that Prophethood is acquired was one of the main reasons why some of the philosophers fell into disbelief even though it is not a topic often mentioned in the well-known compositions [*al-naẓm al-mashhūr*]. The reason is because such beliefs necessitate that it was possible for Prophets to emerge during the time of our master Muḥammad or after his passing ﷺ. This led them to belie the

⁵⁷ *Dār al-Iftā' al-Miṣriyya, Is the Prophet ﷺ alive in his grave?*

Qur'an and Sunna because Allah ﷻ says: «...And seal of the Prophets.» [33:40], and the Prophet ﷺ said: "There will be no Messenger or Prophet after me."⁵⁸

There is also a consensus amongst the Muslims on this point.

63.5 Wilāya, its categories and ruling regarding it being acquired

As for wilāya (sainthood), there are two paths [*ṭariqātān*]:

The first is that it is acquired through following what Allah commands and staying away from what He forbids. This is referred to as general sainthood [*wilāya al-ʾamma*].

The second is that it is not acquired but rather a Lordly Bestowal, like direct knowledge [*ʾilm ladunī*]⁵⁹ or perceiving the preserved tablet [*al-lawḥ al-mahfūz*]. This is referred to as the sainthood of the elect [*wilāya al-khaṣṣa*].

وَلَوْ رَفَى فِي الْخَيْرِ أَعْلَى عَقَبَةٍ

Even though one excels in
goodness to the highest of ranks

This means that Prophethood is not acquired even though the servant reaches the heights of goodness through carrying out the most challenging acts of worship [*ashaqq al-ibādāt*]. The noble author likened these acts of worship to an 'aqaba, which is a steep path up a mountain [*al-ṭariq al-ṣā'id fī al-jabal*] due to its resemblance or similarity, using the style of an explicit metaphor [*al-isti'āra al-taṣrīḥiyya*]. The word *raqā*, mentioned in this verse, clarifies the metaphor because the word *raqā* means to ascend or climb and is used because of its appropriateness for the *isti'āra taṣrīḥiyya* that is 'aqaba.⁶⁰

⁵⁸ *Ṣaḥīḥ al-Bukhārī* (no. 3455) and *Ṣaḥīḥ Muslim* (no. 1842), narrated by Abū Hurayra.

⁵⁹ For more detail, see Imam al-Ghazālī's *Treatise on Direct Knowledge* [*Al-Risāla al-Ladunīyya*].

⁶⁰ *Sharḥ al-Bājūrī* (verse 63)

VERSE 64

بَلْ ذَاكَ فَضْلُ اللَّهِ يُؤْتِيهِ لِمَن يَشَاءُ جَلَّ اللَّهُ وَاهِبٌ الْإِثْنِ

Rather, it is from the grace of Allah,
He gives to whom,

He wills, Majestic is Allah,
the Bestower of favours

بَلْ ذَاكَ فَضْلُ اللَّهِ

Rather, it is from the grace of Allah

The demonstrative pronoun *dhāka* (that) refers back to what was previously mentioned regarding Prophethood.

64.1 The word *faḍl*

The literal meaning of *faḍl* is 'surplus.' It is used to describe something that is given without any payment in return.

With respect to Allah, *faḍl* means that which is given by Allah through His choice without a reason, or obligation to do so, and this cannot apply except to Allah ﷻ. Additionally, some have added that this occurs without the recipient being deserving of it.⁶¹

64.2 Allah's *faḍl* as mentioned in the Qur'an and Sunna

In the following verses, Allah ﷻ indicates that He is the Possessor of great grace [*Dhū al-faḍl*]: *«And had it not been for Allah's favour upon you and His grace, you would surely have found yourselves among the lost.»* [2:64]

And: *«Behold, Allah is indeed limitless in His grace unto man—but most people are ungrateful.»* [2:243]

And: *«Allah is limitless in His grace unto all the worlds.»* [2:251]

⁶¹ *Sharḥ al-Bājūrī* (verse 64)

And: *«...Whereas Allah promises you His forgiveness and grace...»*

[2:268]
And: *«He selects for His mercy whom He wills. And Allah is limitless in His great grace.»* [3:74]

In a Hadith narrated in [the *Ṣaḥīḥ* of] al-Bukhārī and Muslim, the Prophet ﷺ is reported to have said when it rained: "It has rained by the grace [*faḍl*] of Allah and His mercy [*rahma*]."

يُؤْتِيهِ لِمَن يَشَاءُ

He gives to whom He wills

64.3 The door of Prophethood is closed

Prophethood is a blessing from Allah that He bestows upon whomsoever He wills, for it is in accordance with His pre-eternal will and knowledge, and is not something that can be acquired through striving and effort.

Imam Aḥmad al-Ṣāwī said that the door of Prophethood remained open until the advent of our master Muḥammad ﷺ, and when he was sent, this door closed.

And by the passing of 'Isā ʿ, the door of *wilāya* (sainthood) will close, and the process of the removal of *awliyā* from this world will be completed. This will be followed by the disappearance of the Qur'an (from the hearts of people). This is because as long as people are reciting the Qur'an and taking lessons from it, it will remain. Know that the descending of calamities [on this world] is not a sign of the non-existence of the *awliyā*, since calamities descended during the time of the Prophets.

It is recorded in a Hadith that someone asked the Prophet ﷺ: "Would we be destroyed despite the fact that there would be pious people amongst us?" He ﷺ said: "Yes, when evil would predominate."⁶²

⁶² *Sharḥ al-Ṣāwī* (verse 64)

64.4 Rhetorical devices employed in this verse

Imam al-Bājūrī said that the word *yu'tihi* and *yashā* are in the present tense form [*muḍāri*] while the intended meaning for both is the past tense [*māḍī*]. The idea is to indicate the past tense in the sense that there are no more Prophets and at the same time uphold that there is no past tense for Allah since He ﷻ is not bound by time.

The pronoun *-hi* at the end of the word *yu'tihi* refers back to the word *fadl* but is not restricted to it. Rather, it carries two meanings. The first is Allah's grace [*fadl*] and the second is Prophethood [*nubuwwa*] itself. This type of rhetorical device, where a word is mentioned and then referred to by the use of a pronoun [*ḍamīr*], which carries the meaning of the word it refers back to and an additional meaning, is referred to as *istikhdām*.⁶³

جَلَّ اللهُ

Majestic is Allah

The name 'Allah' is referred to ■ the majestic name [*lafz al-jalāla*]. The word *jalla* means lofty, sublime and majestic.

Ibn 'Arabī said that His majesty [*jalāl*] is part of the manifestation of His beauty [*jamāl*].⁶⁴

وَاهِبُ الْمِنَّةِ

The Bestower of favours

Al-Wāhib is the Bestower of favours without seeking recompense. *Minan* means gifts and favours, and refers to everything the created order needs. The definite article *al-* used in *al-minan* indicates *al-istighrāq*, which means all types of favours, including the bigger and the minute ones.⁶⁵

⁶³ *Sharḥ al-Bājūrī* (verse 64)

⁶⁴ Ibn 'Arabī, *On Majesty and Beauty* [*Kitāb al-Jalāl wal-Jamāl*], p. 1

⁶⁵ *Sharḥ al-Bājūrī* (verse 64)

CHAPTER TWO

VERSE 65

وَأَفْضَلُ الْخَلْقِ عَلَى الْإِطْلَاقِ
نَبِيُّنَا قَوْلَ عَنِ الشَّقَاقِ

And the best of creation in absolute terms,
Is our Prophet ﷺ, so steer clear of dissent

This means that Prophet Muhammad ﷺ is the best of all creation [*afḍal al-makhluqāt*] in the general sense. He is therefore better than the creations of the heavens and the earth, human beings [*bashar*], jinn and angels [*malā'ika*], in this world [*dunyā*] and the Hereafter [*ākhirā*], in all good actions and descriptions of completeness or perfection.⁶⁶

Sayyid Muḥammad b. 'Alawī al-Mālikī said that Prophet Muḥammad ﷺ who came forth with this perfect religion, must himself be a perfect man, perfect in every way, perfect in his image and appearance, such that no one who saw him ever saw the like of him, before or after:

It is he ﷺ whose subtle and physical forms were perfected,
Then the Originator of the souls chose him as His beloved.⁶⁷

Perfect also in his ﷺ character and nature, for his Lord said of him: (Verily, you are of a tremendous nature.) [68:4]

Perfect too in his ﷺ ethics and his way of life, for his Lord said of him: (Did He not find you an orphan, and shelter you?) [93:6-8]

He ﷺ is the perfect human being in every way, both physically and spiritually, and free from all fault and blemish.⁶⁸

⁶⁶ *Sharḥ al-Bājūrī* (verse 65)

⁶⁷ Imam al-Būṣirī, *Qasida al-Burda*, Chapter 3

⁶⁸ Sayyid Muḥammad b. 'Alawī al-Mālikī, *The Perfect Man*, Introduction



Our Prophet ﷺ

The compound structure 'our Prophet' is to honour us [*tashrīf*] and not for restriction [*ikhtisās*], a clarification of which will follow when we speak about the universal nature of his Prophethood.⁶⁹ The pronoun -nā in this compound structure refers either to the nation of Muḥammad or to his nation and all other nations, which would make it all-encompassing in the absolute sense [*āmman muṭlaqan*].⁷⁰

Imam 'Abd al-Salām b. Ibrāhīm al-Laḳānī said that it is obligatory upon every legally responsible person [*mukallaḥ*] to believe that he ﷺ is the best of all creation, and one who denies it commits a sin, is guilty of innovation, and is in need of lesson.

Imam Aḥmad al-Ṣāwī⁷¹ said that the assertion of superiority [*tafḍīl*] is by the consensus [*ijmā'*] of the Muslims, both Sunnis and Mu'tazila, except al-Zamakhsharī who went against the consensus.⁷²

65.1 Prophet Muḥammad ﷺ is the best of creation

The proof for this is in the Hadith narrated by 'Abdullah b. Salām رضي الله عنه in which the Prophet ﷺ said: "I am the master of the children of Adam without boasting..."⁷³

A further proof is found within the Qur'an where Allah سبحانه says: *(You are the best nation produced as an example for mankind...)* [3:110]

⁶⁹ This means that we are honoured by him being our Prophet ﷺ while his Prophethood is not restricted to Muslims but rather a gift to all creation.

⁷⁰ *Sharḥ al-Bājūrī* (verse 65)

⁷¹ *Sharḥ al-Ṣāwī* (verse 65)

⁷² Al-Zamakhsharī saw the angel Jibrīl عليه السلام as the best of creation.

(*Al-Kashshāf*, vol. 4, p. 712)

⁷³ *Jāmi' al-Tirmidhī* (no. 3148); Imam Aḥmad, *Musnad* (no. 2546)

From this verse we deduce that if the Muslims are the best nation, then their Messenger must be the best Messenger. It must be noted that the term 'best nation' refers to completeness or perfection of religion only and does not allude to mundane affairs of the *dunyā*.

Imam al-Taftāzānī said that citing — proof the saying of the Prophet, "I am the master of the children of Adam, without boasting," is weak [*da'if*]; for the saying does not indicate that he was better than Adam, but better than his children.⁷⁴

65.2 Al-Zamakhsharī's reasoning

Imam Aḥmad al-Ṣāwī said that al-Zamakhsharī held the view that Jibrīl عليه السلام is better because of his numerous virtues mentioned by Allah in the Qur'an: *(That this is verily the word of an honourable Messenger.)* [69:40]; And: *(Verily this is the word of a most honourable Messenger. Endued with rank before the Lord of the throne. With authority there, [and] faithful of his trust.)* [81:19-21]

This, in comparison to the negation of madness from Prophet Muḥammad ﷺ in the next verse: *(And (O people!) your companion is not one possessed.)* [81:22] is what drove him to break away from the consensus by believing that Jibrīl is better.

We say this is insufficient proof because the purpose of these verses are not to compare Jibrīl عليه السلام to Prophet Muḥammad ﷺ, but rather to negate the disbelievers' sayings: *(It is a man that teaches him,)* [16:103] and: *(Has he invented a lie against Allah, or is there a madness seized him...?)* [34:8]⁷⁵

65.3 Additional notes on the best of creation

Imam al-Bājūrī mentions that some have even said that Jibrīl is better because he is the teacher of the Prophet ﷺ. This should not be used as proof, for many a student [*mu'allam*] has surpassed his teacher [*mu'allim*]. It was also mentioned by al-Shaykh al-Akbar Ibn 'Arabī in his *Futūḥāt* that the Qur'an descended upon the (heart) of the Prophet before Jibrīl brought it to him. Shaykh

⁷⁴ Al-Taftāzānī, *A Commentary on the Creed of Islam*, p. 134

⁷⁵ *Sharḥ al-Ṣāwī* (verse 65)

al-Sha'rānī said that this point needs to be investigated since no Prophetic narrations support it, and Allah knows best.

Narrations indicating the Prophet ﷺ is not better than other Prophets ﷺ like the following: "Do not exalt me above the Prophets,"⁷⁶ and: "Do not exalt me above Yūnus, son of Mattā," and the narration: "Do not give me preference over Mūsā," all indicate Prophetic humility [*tawāḍu'*] and etiquette [*adab*].

65.4 Negating direction and place

What is correct is that Mattā was the name of the father of Yūnus, which is in contrast to the view of 'Abd al-Razzāq⁷⁷ as mentioned by Ibn Hajar.⁷⁸ As for the statement: "Do not exalt me above Yūnus, son of Mattā," it means do not believe that I am physically closer to Allah than Yūnus because I implored Allah from above [*fawq*] the seven heavens [*al-samawāt al-sab'*] while he did so from the depths of the ocean within the belly of the whale [*baṭn al-hūt*].

Scholars use this narration as proof that Allah is not in direction [*jihā*] and in place [*makān*] and that He ﷻ transcends both. These narrations do not negate that Prophet Muḥammad ﷺ is better than the rest of creation, for he ﷺ said:⁷⁹ "I am the most honourable of the first and last before Allah, and there is no boasting in this."⁸⁰

It is therefore *wājib* for the *mukallaf* to believe that Prophet Muḥammad ﷺ is the most virtuous Prophet form amongst all the Prophets, and one who rejects this commits a sin and is guilty of innovation [*bid'a*].

⁷⁶ *Ṣaḥīḥ al-Bukhārī* (no. 2411)

⁷⁷ He is 'Abd al-Razzāq b. Humām al-Ṣan'ānī, one of the foremost scholars of Islam and well-known author. He died in 211 H.

⁷⁸ Ibn Hajar, *Fath al-Bārī* (vol. 6, p. 415). According to another narration, Mattā was his mother's name. He is mentioned as *dhū al-nūn* and *sāhib al-hūt* in the Qur'an because he was swallowed by a fish. Both terms means owner of the fish.

⁷⁹ *Jāmi' al-Tirmidhī* (no. 3610), narrated by Anas b. Mālīk.

⁸⁰ *Sharḥ al-Bājūrī* (verse 65)

65.5 Innovation [*bid'a*]

Bid'a is defined as something that has no basis in the *sharī'a*.⁸¹ When we say that so and so is an innovator [*mubtadi*] we mean that he does things that have no basis in the Qur'an and Sunna. There are however, two types of *bid'a*, namely good innovations [*bid'a ḥasana*] and reprehensible innovations [*bid'a sayyi'a*]. Good innovations include the printing of the Qur'an, studying grammar [*naḥw*], logic [*manṭiq*], jurisprudence [*fiqh*], fundamentals of jurisprudence [*uṣūl al-fiqh*] and so forth, since these play a major role in preserving the Sacred Law. Likewise the celebrating of the birth of the Prophet ﷺ [*mawḥūd al-Nabī*], mid-Sha'bān and the Night of Decree [*layla al-qadr*] affords us the opportunity to share beneficial knowledge regarding the Sacred Law, and to learn about the life of the blessed Prophet Muḥammad ﷺ. Any other innovations which do not pertain to the teaching of the Sacred Law or out of which we do not derive benefit in our religion are considered reprehensible innovations.

65.6 Messengers of strong resolve

[*ulū al-'azm min al-rusul*]

Among the Messengers are those known as the *ulū al-'azm* or those of strong resolve, who faced enormous difficulties and persevered against all odds. These *ulū al-'azm* are better [*aḥdā*] than the other Messengers. The *ulū al-'azm* includes Prophets Muḥammad ﷺ, Ibrāhīm, Nūḥ, Mūsā and 'Isā.

65.7 Differentiating [*tafriq*] and distinguishing [*tafḍīl*]

It is mentioned in the Qur'an: "We make no distinction between any of His Messengers," they say... [2:285] Allah says: "Of those Messengers, some of whom We have caused to excel others." [2:253]

Tafriq means to differentiate between members and non-members of a given class, for example, to say that one is a Prophet and another is not a Prophet.

⁸¹ This means that it is not found in the Qur'an, Sunna, consensus or through analogy.

Tafḍīl means to make the one more distinguished than others, for example, the one is more excellent in view of achievements over others.

The first verse negates the idea of *tafḍīl* between the Prophets of Allah. Muslims therefore recognise all the Prophets and do not reject, ■ some faiths do, the Prophethood of ʿĪsā ﷺ or Muḥammad ﷺ. Muslims accept the Prophet Muḥammad as the last Messenger of Allah and we equally accept all other Prophets that preceded him. We do not reject any of them and concur that they are all equally Prophets as far as Prophethood is concerned.

The second verse confirms that there ■ indeed *tafḍīl* between the Messengers of Allah, meaning that one excels the others ■ in terms of the tasks they had to perform. This excellence is measured in terms of their skills, knowledge, endurance and tenacity for the tasks imposed on them. We therefore believe that Prophet Muḥammad ﷺ is the most excellent of Messengers.

فَمَلَّ عَنِ الشَّقَاقِ

So steer clear of dissent

Imam al-Bājūrī said that this means: if you know the ruling of *Ahl al-Sunna* regarding the status of Prophet Muḥammad ﷺ then stay clear of arguments. This is because it is impermissible to argue over matters where consensus has been reached since it ■ not permitted to go against the consensus.

The noble author hints here toward the opinion held by al-Zamakhsharī. Because dispute [*munāzaʿa*] causes major rifts between parties and may result in the worst type of dissension, it is called *shiqāq*.⁴¹

⁴¹ *Sharḥ al-Bājūrī* (verse 65). *Shiqāq* is when parties hold beliefs that are mutually exclusive. Each party has no room for the other's opinion. It is when pride and arrogance subverts the rational mind to the lowest of the low. It may even lead to violence.

Imam Aḥmad al-Ṣāwī said that it simply means: avoid *munāzaʿa* and *jidāl*.⁴²

VERSE 66

وَالْأَنْبِيَاءُ يَلُونَهُ فِي الْفَضْلِ وَيَعْلَمُهُم مَلَائِكَةُ ذِي الْفَضْلِ

*And the Prophets follow him ﷺ in virtue,
Followed by the angels of the Possessor of grace*

Imam al-Bājūrī said that the rest of the Prophets ﷺ are the best of creation after Prophet Muḥammad ﷺ. The most distinguished among them is our master [Ṣayyidunā] Ibrāhīm, followed by our master Mūsā, then our master ʿĪsā, then our master Nūḥ, and they are known as those of strong resolve among the Messengers [*ulū al-ʿazm min al-rusul*] because of the fortitude and patience they displayed before difficult tasks.

Some mentioned their rank in a verse of poetry:

Muḥammad, Ibrāhīm, and Mūsā who was spoken to,
And ʿĪsā, and Nūḥ, they are the *ulū al-ʿazm*, so know this!

Adam is not mentioned amongst the *ulū al-ʿazm* because Allah informs us: «And We found not in him strong resolve.» [20:115]

The rest of the Messengers follow them in rank, and are then followed in rank by the rest of the Prophets and also have degrees of virtue amongst them known by Allah. They are then followed in rank by the noble angels who are better than human beings, except the Prophets, without further details, and this is the view of the *Ashʿarīs*.

⁴² *Sharḥ al-Ṣāwī* (verse 65). *Jidāl* is a type of disagreement in which ultimately the aim is to win an argument. At best, it ■ fruitless and serves no higher purpose.

وَيَلْمُكُمْ مَلَائِكَةُ ذِي الْفَضْلِ

Followed by the angels of the Possessor of grace

Imam al-Bājūrī said that the *tā marbūʿa* at the end of the word *malā'ika*(t) is read with a *sukūn* and assimilated into the letter *dhāl* in the word *dhī* for the rhythm and rhyme of the poetic metre.

The compound structure *dhī al-faḍl*, which means Possessor of grace, is an attribute of the majestic name (Allah) which is implied [*muqaddar*]. The implied meaning is: 'and after the Prophets are the angels of Allah, Possessor of grace.' The angels therefore follow the Prophets in rank. The most virtuous of the angels are the leaders starting with Jibrīl, followed by Mikā'il, then Isrā'īl, then 'Azrā'il, followed by the rest of the angels.

Scholars agree that Jibrīl and Mikā'il are better than all the angels. They do however differ regarding which of the two is more virtuous. The well-known [*mashhūr*] opinion is that Jibrīl is more virtuous. It was also mentioned that Mikā'il is more virtuous.

What has been mentioned about the rank of the archangels [*ruasā' al-malā'ika*] ■ well ■ the rest of the angels is the path of the majority of the *Ash'arīs* and this is the minor opinion [*marjūh*]. The stronger opinion [*rājih*] lies with the *Māturidīs* and will be discussed with the next verse.

Qādī Abū 'Abdullah al-Ḥalīmī, together with scholars from amongst *Mu'tazila*, considered the angels [*afḍal*] better than the Prophets [*anbiyā*], except our Prophet Muḥammad ﷺ. The difference of opinion revolves around the reason for giving rank. Rank is given from the angle of worship and fighting one's vain desires, and not from the angle of being infallible [*ma'sūm*] when it comes to these two groups. Angels are infallible but worship comes easily to them. For mankind *'ibāda* is difficult so the worshipping man has to be placed on a higher level than the general angel.

The Prophet ﷺ said: "The most beloved deeds to Allah are those which are *aḥmaz*." The word *aḥmaz* means burdensome or difficult.

Saḍ al-Taftāzānī said in *Sharḥ al-'Aqā'id al-Nasafiyya*: "There is nothing decisive in these issues." Tāj al-Dīn al-Subkī said in *Ṭabaqāt al-Shāfi'iyya al-Kubrā*:

The topic of who is more virtuous between the Prophets and angels is not an integral of our beliefs nor does ignorance of it harm ■ believer. Safety [*salūma*] lies in refraining from speech [*sukūn*] on this topic [*mas'ala*], and to delve into the details [and arguments] regarding which of these two noble groups are better without decisive evidence is to enter into great danger [*khaṭar azīm*], a ruling over something over which we are incapable of ruling.

66.1 A brief look at the angels [*malā'ika*]

Know that the angels [*malā'ika*] are creatures made of gracious bodies of light, all of whom vary in aspects of beauty. Their work is obedience [*tā'a*] and their residence is the heavens, most of the time. Some reside on the earth. They praise God day and night, never disobeying His command, and do exactly what He orders.⁸⁴ They are not described as male or female.⁸⁵ One who describes them as male is guilty of transgression while one who describes them as female falls into disbelief because it is in contradiction to the saying of Allah: «And they have made the angels, who are servants of the most Merciful, females. Did they witness their creation?» [43:19]⁸⁶

⁸⁴ «They do not precede Him in speech and they do according to His command; and they disdain not His service, neither are they wearied.» [21:27]

⁸⁵ They are not described as being male or female, since there is neither record of this in tradition nor any indication of it in reason. The statement of the idolaters that the angels are the daughters of Allah is impossible and unsound.

⁸⁶ *Sharḥ al-Bājūrī* (verse 66)

VERSE 67

هَذَا وَقَوْمٌ فَصَّلُوا إِذْ قَضَلُوا وَيَعْضُ كُلُّ بَعْضُهُ قَدْ يَفْضُلُ

*This, a group detailed the order of preference,
Preferring some respectively over others*

هَذَا

This

Imam al-Bājūrī said that the demonstrative pronoun *hadha* (this) is the object [*maʿfūl*] of the elided word 'know' [*ifham*]. The meaning is 'know this.' It refers back to the discussion in the previous verse about the rank and virtue that exists between the Prophets and angels, and the angels and the rest of mankind, which is the path of the majority of the *Ash'arīs* and, as previously mentioned, the minor opinion [*marjūh*].

وَقَوْمٌ فَصَّلُوا إِذْ قَضَلُوا

A group detailed the order of preference

67.1 The rank of the angels, the Prophets and the rest of mankind

The group [*qawm*] referred to here are the *Māturidīs*. They detailed [*faṣṣalū*] the rank between the archangels, the generality of the angels, the Prophets and the generality of mankind as follows:

The Prophets are better than the archangels like Jibrīl and Mikāʾīl while the archangels are better than the generality of mankind [*awām al-bashar*]. The generality of mankind (mentioned here) includes the *awliya'* like Abū Bakr and 'Umar رضي الله عنهما and excludes the Prophets صلى الله عليهم وسلم.

The transgressors are also excluded from the generality of mankind (in this ranking). The generality of the angels are better than the transgressors amongst mankind, according to the correct [*ṣaḥīh*] opinion. The generality of mankind mentioned here are better than the generality of angels [*awām al-malā'ika*] and these exclude the archangels among them like those who carry the throne [*Ḥamala al-'arsh*] who are currently four in number. When the Day of Judgement arrives, their number increases to eight, so that they may increase in lauding and praising Him سبحانه. Allah says: (And the angels are at its edges. And there will bear the throne of your Lord above them, that Day, eight.) [69:17]

Included amongst the archangels are the *Karrūbiyyūn* who circumambulate the heavenly throne. They are called *Karrūbiyyūn* because they are immersed in supplication begging Allah to lift the burdens of the nation (of Muḥammad صلى الله عليه وسلم).⁶ This ranking is the stronger opinion [*rājiḥ*].

If it is said that preference or rank here is given between those who are infallible (like the angels and Prophets) and those who carry the possibility of sinning (like the ordinary human being) then it should be known that infallibility [*ʿisma*] does not enter the discussion of preference and rank. What is looked at is the amount of rewards [*ṭhawāb*] for worship [*ʿibāda*]. The rewards acquired by the generality of mankind are far greater than the rewards given to the angels because of the burden the generality of mankind must endure in order to execute an act of worship. This is in contrast to the generality of the angels because obedience is their very nature [*jibillā*] so they do not experience such burden.

⁶ They are the chiefs of the angels who are brought near and are the closest angels to the throne-bearers. The word *Karrūbiyyūn* comes from the root of *karb* which means sorrow, and they are called this on account of the intensity of their fear of Allah Almighty and their awe of Him. It is also said that the word is derived from the expression *karb*, meaning nearness or strength in which case the name is due to their strength and steadfastness in worship. (Shaykh 'Abd al-Hamid Kishk, *The World of Angels*, p. 25)

وَيَعْضُ كُلُّ بَعْضَةٍ قَدْ يُفْضَلُ

Preferring some respectively over others

This means that amongst the Prophets some have rank over others, and likewise amongst the angels some have rank over others.

The word *qad* is used here for *tahqīq*, meaning, emphasis and reinforcement. So some of the Prophets, like the *ulū al-'azm min al-rusul*, are better than the rest of the Prophets, and likewise, some of the angels, like the archangels, are better than the rest of the angels.

In summary, our master Muḥammad ﷺ is the best of creation in absolute terms [*ṭīlāq*], then our master Ibrāhīm, then our master Mūsā, then our master 'Isā, then our master Nūḥ عليه السلام—and they are the *ulū al-'azm min al-rusul* as previously mentioned. They are followed [in rank] by the rest of the Messengers, who are followed by the non-Messenger Prophets—some of them being superior to others, the knowledge of which resides with Allah. They are followed [in rank] by the archangels, namely, Jibrīl, then Mikā'il, then the rest of the archangels, then the generality of mankind, then the generality of the angels—some of them being superior to others, the knowledge of which resides with Allah as well.⁴⁸

VERSE 68

بِالْمُعْجَزَاتِ أُيِّدُوا تَكْرُمًا وَعِصْمَةُ الْبَارِي لِكُلِّ حَتْمًا

*With miracles were they aided, as an honouring.
And the protection of the Originator for all of them is certain*

⁴⁸ Sharḥ al-Bājūrī (verse 67)

بِالْمُعْجَزَاتِ أُيِّدُوا

With miracles, they were aided

Imam al-Bājūrī said that the prepositional phrase [*al-yār wal-majrūr*] is connected to the verb 'aided' [*uyyidū*], which is in the passive tense. The meaning is as follows: 'Allah ﷻ aided them with miracles [*mu'jizāt*].'

These miracles were manifest and clear, establishing their truthfulness and supporting their claim of Prophethood and Messengership, and are akin to Allah saying: 'My servant is truthful in everything he conveys about Me.'

تَكْرُمًا

As an honouring

68.1 Miracles [*mu'jizāt*] are from Allah's grace

These miracles [*mu'jizāt*] were bestowed upon them as a grace from Allah, free from any obligation to do so. This is a refutation of the *Mu'tazila* who claimed that it was necessary for Allah to support them with miracles just like their claim that it was necessary for Him to send Messengers.

According to them, if this was not the case then there would be no benefit in sending Messengers. Their claim is built upon the belief that Allah must do what is good and best [*al-ṣalāḥ wal-aṣḥā*], which is built upon their false notion that Allah is under obligation to do what is good and refrain from what is bad [*taḥsīn wa-taqbīḥ*]. The truth is that Allah is under no obligation whatsoever when it comes to His creation.⁴⁹

⁴⁹ He ﷻ says: (He is not questioned as to what He does, while they are questioned.) [21:23]

68.2 The definition of *mu'jiza*

The word miracle [*mu'jiza*] is derived from the word 'inability' [*'ajz*] and is the opposite of ability [*qudra*]. It denotes, customarily [*urf*], a supernatural act [*amr khāriq lil-'āda*] accompanied by a challenge consisting in the claim of Messengership or Prophethood, together with the lack of effective opposition [*'adam al-mu'ārada*].

Sa'd al-Taftāzānī defined it as something that appears contrary to the customary way of things [*khilāf al-'āda*] at the hands of one who claims Prophethood, and it happens in such a way that those who deny it are unable to do (something) similar.⁹⁰

The noble author mentioned in his *Sharḥ al-Ṣaḡīr* that the word *mu'jizāt* is the plural of *mu'jiza* and is ascribed literally to the Creator (Allah) since He is in reality the only true effector of actions in all creation. It is ascribed metaphorically [to the creation] since they are the cause [*sabab*] through which it is manifested.⁹¹

Shaykh 'Alī Jumū'a defined it as the actions of God Almighty in which the conventional laws of nature are broken at the hands of His Messengers, so that the Messenger's truthfulness, and the veracity of his message, may be affirmed.

68.3 The seven conditions for a miracle

Imam al-Bājūrī said that the verifying scholars [*muḥaqqiqūn*] mentioned seven conditions [*saba'a quyūd*] that the miracle has to conform to, in order to be classified as a miracle:

1. It may be speech [*qawl*], like the Qur'an; or an action [*fi'l*], such as the gushing forth of water between his fingers; or ■ absence [*tark*], such ■ the inability of the fire to burn our master Ibrāhīm ﷺ.
2. It must be an event that surpasses the limitation of the norm [*khāriqatun lil-'āda*] and contrary to the normal operating laws of nature.

3. The miracle must be executed by someone who claims [*mudda'i*] Prophethood or Messengership.
4. It must be concurrent [*maqrūra*] with his claim of Prophethood or Messengership so that it occurs immediately [*ḥaqqatan*] or in the future [*hukman*].⁹²
5. It must be exactly what he was asked to do or what he said he would do [*muwāfiqatan lil-da'wa*].⁹³
6. The miracle must not belie him. For example, if he says that he is going to cause ■ inanimate object to speak, and when the object speaks it says that the claimant is a liar and a cheat.
7. It must be impossible for the ordinary person to replicate [*tata'adhara mu'arida*].
8. Some added an eighth condition, which is that it should not occur during a time that extraordinary happenings are prevalent [*fi zaman naqaḍ al-'āda*]. One cannot for example, during the end of times, claim that will make the sun set in the direction it normally rises.

68.4 The seven types of supernatural acts

1. *Mu'jiza*: a miracle of a Prophet (accompanied by a challenge).
2. *Irhās*: a miracle that occurred to a Prophet before his Prophethood.
3. *Karāma*: the miraculous act that occurs to a pure and pious servant.
4. *Ma'ūna*: spontaneous aid befalling common people [*awām*] and saving him from catastrophe.
5. *Istidrāj*: supernatural events that appear at the hand of ■ transgressor [*fāsiq*] in proportion to his claim.⁹⁴

⁹² The miracle has to happen at the actual time of the claim to *nubuwwa*, and this is referred to as *maqrūra ḥaqqatan*. Or the miracle should happen slightly after the claim such that it is as good as being at the exact time of the claim, and this is referred to as *maqrūra hukman*.

⁹³ For example, if he said that he would let his rod turn into ■ snake, then it must not turn into a lizard, or if he said that he would split the mountain into two, then it must not split into three pieces. In other words, he must do exactly what is expected of him at the time.

⁹⁰ *Sharḥ al-Bājūrī* (verse 68)

⁹¹ Imam Ibrāhīm al-Laḡānī, *Sharḥ al-Ṣaḡīr*

6. *ihāma*: humiliation for the shameless transgressor in flat contradiction of his claim. This occurred with Musaylima the liar [*al-kadhāb*] when he attempted to heal someone's bad eye and the good eye became blind instead.
7. *Sihr*: sorcery at the hand of a sorcerer, although it was said that it is not among the supernatural acts.

وِعِصْمَةُ الْبَارِي لِكُلِّ خَلْقٍ

And the protection of the Originator for all of them is certain

It is obligatory for us to believe that all the Prophets and angels are completely infallible [*ma'sūm*] because of Divine protection bestowed upon them. The name *al-Bārī* (the Originator) means *al-Khāliq* (the Creator).

If it was asked: why did the noble author bring up the topic of the *isma* of the Prophets when he already mentioned it in verse 59: "And necessary in their right is *amāna*," where *amāna* means *isma*? The answer is that here he combined the notion of *isma* for both Prophets and angels so that both are described with this noble attribute.

68.5 The linguistic and technical meaning of infallibility [*isma*]

The linguistic meaning of *isma* is protection [*hifz*].⁹⁵

Technically, it means that Allah protects the legally responsible person [*mukallaf*] from sinning by making it impossible for it to befall him.

⁹⁵ The word *istidrāj* appears in the Qur'an: «We shall punish them gradually [*sa-nastadrījuhum*] from directions they perceive not.» [68:44]

Ibn Kathīr, commenting on this verse, said: "...Meaning, and they will not even be aware of it. Rather, they will believe that it is a noble blessing from Allah, but really the same matter is actually a form of humiliation (for them)."

⁹⁶ Others said that it means 'prevention.' Imam al-Qurṭubī mentioned that it is called *isma* because it prevents one [*ṭamna'u*] from committing sin [*irtikāb al-ma'āṣi*].

It is impermissible [*kā yajūz*] for us to ask Allah to grant us *isma* with this meaning. It is therefore impermissible for us to supplicate: "O Allah, we implore you to grant us *isma*." If what is intended by the supplication is the linguistic meaning, then it is permissible for us to ask for it.

It should be known that *isma* applies to all the angels [*jamī al-malā'ika*] because Allah states in the Qur'an: «They (the angels) disobey not the Commands they receive from Allah, but do that which they are commanded.» [66:6]

As for what was transmitted by some historians about the story of the two angels, Hārūt and Mārūt,⁹⁶ this is not to be considered since the sources are not authentic.⁹⁷

VERSE 69

وُخِصَّ خَيْرُ الْخَلْقِ أَنْ قَدْ تَمَّ بِهِ الْجَمِيعُ رَبُّنَا وَعَمَّا

*The best of creation ۞ was chosen,
By our Lord, with him ۞ [Prophethood],
being complete and universal*

Imam Ahmad al-Ṣāwī said that this means that our Prophet ۞ was chosen by Allah to have special attributes, which cannot be encompassed or enumerated. This is because he ۞ is like the sun [*shams*] while the rest of the Prophets are like the stars [*najūm*]. Imam al-Būṣīrī said:

⁹⁶ These two angels were placed on the earth to teach magic, as a test and tribulation for the people. They did not teach magic for the sake of magic; rather it was to teach people that it was false and harmful, and so that people could see the difference between a miracle and magic.

⁹⁷ *Sharḥ al-Bajūrī* (verse 68)

فَأَنَّهُ شَمْسٌ فَضْلُ هُمْ كَوَاكِبُهَا
يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلُمِ

For verily, he ﷺ is the sun of virtue, they are its stars,
Revealing their lights to the people in the dark⁹⁹

أَنْ قَدْ تَمَّ بِهَ الْجَمِيعُ رَبَّنَا وَعَمَّا

By our Lord, with him ﷺ [Prophethood],
being complete and universal

Imam al-Bājūrī said that this means that with him ﷺ, our Lord completed Prophethood.

In this verse, Imam al-Laḳānī deals with the finality of Prophethood as well as its universality.

69.1 The finality of Prophethood

Allah ﷻ refers to Prophet Muhammad ﷺ as *the seal of the Prophets*.¹⁰⁰ [33:40].

Given that the definition of a Prophet is broader than that of a Messenger, this verse indicates that Prophet Muhammad ﷺ is the last of the Prophets as well as the last of the Messengers.

The verse quoted above has many lessons, two of which are critical and pertain to this particular discussion. Firstly, he ﷺ was a Messenger of Allah, meaning that he received revelation and was also commanded by Allah to spread that message. Secondly, he ﷺ is the final Prophet, meaning that no one after him will receive revelation.

69.2 The descent of Prophet 'Isā ʿ

Prophet 'Isā ʿ will descend from heaven at the end of times [ākhir al-zamān] and will rule by the laws of Islam, following the way of Prophet Muhammad ﷺ.

⁹⁹ Sharh al-Sāwī (verse 69)

According to Prophetic narrations, 'Isā ʿ will break the cross, slay the swine and abolish the compulsory payment [jizya] by the people of the Book [ahl al-kitāb] since our Prophet ﷺ mentioned that this is only applicable until the descent of 'Isā ʿ. He will also slay the Dajjāl.

The finality of his ﷺ message is further emphasized by Allah ﷻ in one of the last verses revealed: *Today I have perfected your religion for you, completed My favour upon you, and approved Islam for you as a religion.* [5:3]

69.3 The Qur'anic exegesis of Sūra al-Aḥzāb, verse 40

Ibn Jarir al-Ṭabarī said: "He brought Prophethood to an end and sealed it. Now this door will not be opened for anyone till the establishment of the Hour."¹⁰⁰

Al-Zamakhsharī said:

If you ask, how can the Prophet ﷺ be the last of the Prophets when there is the belief that 'Isā ʿ will come down near the end of the times before resurrection? I shall say, the Prophet ﷺ is the last of the Prophets in the sense that no other person will be raised as a Prophet after him. As for 'Isā ʿ, he is one of those who had been made a Prophet before the advent of the Prophet ﷺ. And when he comes again, he will come as a follower of the shari'a of Muhammad ﷺ and will offer prayers facing his qibla like any other person of his umma.¹⁰¹

Fakhr al-Dīn al-Rāzī said:

In this context, the reason for saying *khātim al-nabiyyīn* is that a Prophet after whom another Prophet is to be raised leaves the work of admonition and explanation of injunctions somewhat incomplete, and the one coming after him can complete it. But the Prophet after whom no other Prophet is to be raised is far more compassionate to his

⁹⁹ Sharh al-Bājūrī (verse 69)

¹⁰⁰ Al-Ṭabarī, *Jāmi' al-Bayān* (vol. 20, p. 278); cf. Waqar Akbar Cheema, *Scholars on the Meanings of Khatam an-Nabiyyin*

¹⁰¹ Al-Zamakhsharī, *Al-Kashhāf* (vol. 3, p. 544); *ibid.*

umma and gives them explicit guidance, for he is like the father who knows that after him his son has no guardian and patron to take care of him.¹⁰²

Al-Qurṭubī said:

To the scholars of the umma, the later and earlier times, these words are to be taken in absolute terms whereby the text necessitates the meaning that there is no Prophet after him.¹⁰³

Al-Shawkānī said:

The majority of the scholars have read the word as *khāṣim* and Imam 'Aṣim [read it] = *khāṣam*. According to the first reading it means that the Prophet ﷺ closed the lines of the Prophets, i.e. he came at the end of them. And according to the second reading it means that he was like a seal for them, with which their line was sealed, and with whose inclusion their group was embellished.¹⁰⁴

69.4 The universality of the final message

Shaykh al-Azhar, Dr. Ahmad El Tayeb said:

Islam is the last link in the chain of Divine religion revealed to all the Prophets and Messengers, beginning with Adam ﷺ and ending with Muḥammad ﷺ.

Pondering the verses of the noble Qur'an, one would immediately realize that Islam does not refer only to the particular message revealed to Prophet Muḥammad ﷺ, but it is in fact a generic name, covering the revealed messages of all the Prophets, regardless of time or place.

It is thus quite acceptable to describe the Prophets who preceded Muḥammad ﷺ as having been Muslim (lit.

submitted to God) and that all of them, like Muḥammad ﷺ, should be equally called Muslim.

We are reminded in the Qur'an that Prophet Ibrāhīm supplicated: ("Our Lord, and make us Muslims (in submission) to You and from our descendants a Muslim nation (in submission) to You.") [2:128]

(And this (submission to Allah, Islam) was enjoined by Ibrāhīm upon his sons and by Ya'qūb [saying]: "O my sons! Allah has chosen for you the [true] religion, then die not except as Muslims.") [2:132]

(And the sons of Ya'qūb said: "We will worship your God and the God of your fathers, Ibrāhīm and Ismā'īl and Ishāq—one God. And we are Muslims (in submission) to Him.") [2:133]

(Then when 'Isā came to know of their disbelief, he said: "Who will be my helpers in Allah's cause?" The Hawāriyyūn (Disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.") [3:52]

(And Mūsā said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.") [10:84]

The universality of Islam is further emphasised in the following verses:

(He has made plain to you of the religion what He enjoined upon Nūḥ and that which We have revealed to you and that which We enjoined upon Ibrāhīm and Mūsā and 'Isā, to establish religion and be not divided therein.) [42:13]

(Indeed, this is in the former scriptures, the scriptures of Ibrāhīm and Mūsā.) [87:18-19]

Now, to say that all divinely revealed messages share a single universal religion is not to say at the same time that they must also share a single earthly path or law [*sharī'a*]. For religion is about the nature of universal reality and as such possesses an immutable content that does not vary or change from one revelation to another, but paths can vary and change from one message to the other. By religion, here we mean the essential Divine enunciation of creed, ethics, and worship, not the (earthly) path of Sacred Laws that have the object of ordering the social life of the faithful or determining social forms as such. The latter are indeed susceptible to change from one age or one place to another, within the parameters of the fundamental values.

¹⁰² Al-Rāzī, *Al-Tafsīr al-Kabīr* (vol. 25, p. 71); cf. *Ibid.*

¹⁰³ Al-Qurṭubī, *Al-Jāmi'* (vol. 14, p. 196); cf. *Ibid.*

¹⁰⁴ Al-Shawkānī, *Fatḥ al-Qadīr* (vol. 4, p. 329); cf. *Ibid.*

When one peruses the Qur'an, it becomes evident that Divine oneness represents the pivotal message of all revelations and that the call of the Prophets concur in all fundamentals.

Thus, the Qur'an teaches us, in the words of Nūh: *"O my people! Worship Allah. You have no other god but Him..."* [23:23] And in the words of Ibrāhīm: *"Behold," he said to his people, "Serve Allah and fear Him..."* [29:16]

And in the words of Hūd: *"O my people! Worship Allah. You have no other god but Him..."* [7:65]

And in the words of Ṣāliḥ: *"O my people! Worship Allah. You have no other god but Him..."* [7:73]

And in the words of Shu'ayb: *"O my people! Worship Allah. You have no other god but Him..."* [7:85]

And in Allah's address to Mūsā: *"I have chosen you: listen, then, to the inspiration [sent to you]. Verily, I am Allah. There is no god but I, so serve Me [only], and establish regular prayer for celebrating My praise..."* [20:13-14]

And in the words of 'Isā: *"Never said I to them except what You commanded me to say, to wit: 'Worship Allah, my Lord and your Lord..."* [5:117]

In all the above verses we note the Divine emphasis put on the concept of 'religion' as a shared heritage of revelation between all the Prophets; being of one nature, religion may not be subject to disagreement, discord, or contradiction, in any age or message.

However, if the fundamentals of religion, according to the philosophy of Islam, can only be one, the 'earthly paths' traversed cannot; for they must diverge, in accordance with the differences of peoples, environments, ages, places, and the general conditions of human beings, and so forth. The Qur'an thus emphasizes the necessary divergence of paths amongst the communities of faith: *"To each among you have We prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but [His plan is] to test you in what He has given you: so strive as in a race in all virtues. The purpose of you all is to Allah. It is He that will show you the truth of the matters in which you dispute..."* [5:48]

Nevertheless, one must stress the fact that despite the divergences of the earthly paths traversed by the different communities of faith, the oneness of religion as such still

possesses the ability to nurture good relations between people, in the same manner that relations of kinship can bond communities to each other, even when the paths followed are different ones.

In the Islamic world, which encompassed communities from all the great religions of the world, Muslims have always coexisted with other religions—with Christians and Jews in the western flank of Islamic dominions and with Hindus and Buddhists in the eastern flank. One can always find examples, in this context, for a bonding of people that spring from the inner gestures of a humanity deeply enriched by its life of faith. This has indeed been my own personal experience, in Upper Egypt, where Muslims have lived side by side, for centuries, with their Coptic Christian brethren.

If we take a further step, to better illustrate the relationship of Islam to the other religions, we come to realize how the sense of an organic unity never stops at the limits of orthodoxy, such as creed, morality, or worship, but extends to include the relationship of the Prophet of Islam ﷺ himself to the previous Prophets ﷺ as well as the relationship of the Qur'an to the other revealed books.

The Prophet of Islam ﷺ confirms his brothers, the Prophets ﷺ, he believes in them and he fulfils what they have initiated, by calling people unto God. Indeed, as the Qur'an is recited, by day and by night, the Muslim's hearing is repeatedly pierced by this understanding of things: *"The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in Allah, His angels, His scriptures, and His Messengers. 'We make no distinction between any of His Messengers,' they say, 'We hear and obey. Grant us Your forgiveness, our Lord. To You we all return!'"* [2:285]

Muhammad ﷺ portrays this organic unity that binds him throughout history to his brothers the Prophets and Messengers in a beautiful and most eloquent expression when he says: "I am more entitled to Jesus, the son of Mary, in this world and the next, for the Prophets are brothers who are born of different mothers, yet they are fathered by a single religion."

He thus likens the Prophets to brothers, issuing from a single father, even when they are born from different mothers; the single father is the universal religion that binds them together and the mothers are the times and places that must differ from one Prophet to another and from one Messenger to another.¹⁰⁵

Imam al-Bājūrī said that there is consensus that he ﷺ was sent to all legally responsible jinn and human beings [*mukallaḥīn min al-ṭhaqālayn*] with an obligation to obey the Sacred Law [*takdīfān*]. There are differences of opinion regarding the angels. The correct opinion is that he ﷺ was sent to them to honour them [*tashrīfān*]. Others have said that he was sent to them *takdīfān* as well, since some of them are always bowing [*rāki*] and others are always prostrating [*sājid*], remaining in their respective forms of worship until the Day of Judgement [*yawm al-qiyāma*]. He was sent to all creation included Gog and Magog [*Ya'jūj wa-Majūj*], read with a hamza or without it (*Yājūj* and *Mājūj*), who are the offspring of Yāfuth b. Nūḥ.

The verification [*taḥqīq*] on this topic is that he ﷺ was sent to all Messengers [*jamī' al-rusul*] and previous nations [*al-umam al-sābiqa*] and this was in the realm of the souls [*ālam al-arwāḥ*] since his soul [*rūḥ*] was created before all other souls. Allah sent his soul to them so conveyed the message to all. The Prophets were his deputies in [this world] the realm of bodies [*ālam al-aṣṣād*]. This means that he was sent to all mankind [*jamī' al-nās*] from the time of Adam until the Day of Judgement as well ■ to himself.

He ﷺ said: "I was sent to all mankind." Allah informs us: (*And We have not sent you except ■ a bringer of glad tidings and a warner to all mankind.*) [34:28]

So, whoever rejects the generality and universality of his Messengership falls into disbelief. This is also a refutation of a group amongst the Jews called the *ʿIsawiyya*, who claimed that he ﷺ was sent specifically to the Arabs.¹⁰⁶

¹⁰⁵ Dr. Ahmad Mohamed El Tayeb, *Islam and the Other Religions*

¹⁰⁶ Ibn Kathīr added the following narrations in his *Tafsīr*: "The Prophet ﷺ said: 'I have been sent to the black and the red.' Mujāhid said: 'This

It should not be said that the general nature of the sending of our Prophet ﷺ is not exclusive to him but rather includes the likes of Nūḥ ﷺ, since he was sent to all creation after the great flood. Our response is yes, his message was general, but not from the start of his Prophethood. It became general due to circumstances [*amr ittifaqī*] because no one survived the obliteration except those on the ship with him.¹⁰⁷ As for our Prophet ﷺ, his Messengership was general from the beginning.

Thus, the sending of Nūḥ was not general to all creation before the great flood. So it is that he was not sent to some of the people who drowned. One could then ask: "If he was not sent to them, then why were they drowned?"

Allah informs us: (*We do not punish [a people] unless we first send them a Messenger.*) [17:15]

For that reason, it could be said that his message was general even before the great flood.

As for the first opinion, support is found in the verse: (*And fear the affliction and trial which affects not in particular [only] those of you who do wrong, and know that Allah is severe in punishment.*) [8:25]

As for those who claim his message was general and to all people, we answer that yes, it is possible, but the generality is restricted [*ta'mīm khāṣṣ*] to his era [*zamānīhi*]. As for the generality of our Prophet's message, it was for his time as well as for those coming after him [*ba'dahu*]. Rather, we could say it was even for those who came before him as previously mentioned. What a difference there is between a generality which is restricted [*ta'mīm khāṣṣ*] and a generality which is general [*ta'mīm ām*]. Additionally, our master Nūḥ ﷺ was not sent to the jinn, while our Prophet ﷺ was the only one sent to them.

As for our master Sulaymān ﷺ, the jinn were under his sultanate and he was their king but he was not sent to them as a Prophet.¹⁰⁸

means to the jinn and to mankind.' Others said that it meant the Arabs and the non-Arabs. Both meanings are correct."

¹⁰⁷ Shaykh Ahmad Hendricks added that Prophet Nūḥ's message became general as a result of the circumstance that only those on the ship with him survived. There was no one else in the world who survived.

¹⁰⁸ *Sharḥ al-Bājūrī* (verse 69)

VERSE 70

بَعَثَهُ فَرَعُهُ لَا يَنْسَخُ بغيره حتى الزمان يُنسخ

His ﷺ Sacred Law will not be abrogated,
By another, until time [itself] is abrogated

بَعَثَهُ فَرَعُهُ لَا يَنْسَخُ بغيره

His ﷺ Sacred Law will not be abrogated, by another

Imam al-Bājūrī said that this is further proof of the finality of Prophethood and the generality of his message ﷺ. The proof that he ﷺ is the last Prophet sent to mankind with an all-encompassing Sacred Law, is that the Sacred Law which he was sent with will never be abrogated by other than it, neither completely [kull] nor ■ portion [baʿḍ] of it.

The linguistic meaning of *sharʿa* is *bayān* (elucidation). The technical meaning is *al-aḥkām al-sharʿiyya* (the rulings of the Sacred Law).

70.1 Abrogation [naskh]

The linguistic meaning of the word *naskh* is cessation [izālā] or transfer [naql]. Examples include: 'The sun removed the shadow' [*nasakhāt al-shams al-zill*] and 'I transferred the book' [*nasakhzu al-kitāb*].

There are differences of opinion regarding whether these examples are both literal in meaning [*ḥaqīqa*], or if the first is literal and the second metaphorical [*majāz*], or the opposite. The best though is to take the middle course [*khayr al-umūr awṣaṭihā*]. What is correct is that the first is literal and the second metaphorical. Technically, it means 'lifting a ruling from the Sacred Law through proof from the Sacred Law.'¹⁰⁹

¹⁰⁹ Allah says: {Whatever a verse We abrogate or cause to be forgotten, We bring forth ■ better one or similar to it. Do you not know that Allah is over all things Powerful?} [2:106]

The intended meaning of 'lifting a ruling from the Sacred Law' is that the ruling is no longer applicable to the legally responsible person [*mukallaḥ*]. This is because the Sacred Law ■ the speech of Allah, which is impossible to be removed (literally) since it ■ pre-eternal [*qadīm*]. As for removing it so that it no longer applies to the human being, this is not impossible simply because human beings are contingent [*ḥādith*]. This means that the change takes place upon the human beings and not upon the Divine speech.

حتى الزمان يُنسخ

Until time [itself] is abrogated

This means that his ﷺ Sacred Law will continue until time itself is wiped out. The intended meaning of *naskh* here is the linguistic one, meaning, until time itself ceases, which is by the arrival of the Day of Judgement. The Prophet ﷺ said: "This nation will not cease adhering to the command of Allah—meaning upon the right religion—and those who differ with them will not harm them until Allah's command arrives."¹¹⁰ Meaning, until the final Hour approaches or is near. This is because a gentle wind [*riḥ al-layyina*] will cause all the believers to die before the final Hour [*al-sāʿa*].

The meaning of *naskh* at the end of the first half of the verse [*al-shaṭr al-awwal*] is the technical or *sharʿi* meaning (and the meaning at the end of the verse, as previously mentioned, is the linguistic meaning). This is referred to ■ *jinās al-tām*,¹¹¹ (which is considered praiseworthy in the *rajaz* style of poetry).¹¹²

¹¹⁰ *Ṣaḥīḥ al-Bukhārī* (no. 3641)

¹¹¹ The noble author is free from *qāʿ*, which is to repeat the same word carrying the same meaning at the end of both halves of one verse. This is considered blameworthy in the *rajaz* style of poetry. In contrast, he used the same word with different meanings, referred to as *jinās al-tām*, which ■ considered praiseworthy.

¹¹² *Sharḥ al-Bājūrī* (verse 70)

VERSE 71

وَنَسَخَهُ لِيُشْرَعَ غَيْرُهُ وَقَدْ حَتَمْنَا أَنَّهُ لَكُم مِّنْهُ
 وَنَسَخَهُ لِيُشْرَعَ غَيْرُهُ وَقَدْ حَتَمْنَا أَنَّهُ لَكُم مِّنْهُ

And his ﷺ abrogating of other Sacred Laws occurred,
 Certainly—Allah debases the one who denies it

Imam al-Bājūrī said that this means that the Sacred Law with which our Prophet ﷺ came abrogates the Sacred Laws of all the previous Prophets ﷺ. This is indicated by the following verse: (And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.) [3:85]

The Prophetic narrations supporting this are too many to mention, having reached the level of mass transmission [tawātur].

71.1 The Sacred Law of the Prophet ﷺ

His ﷺ Sacred Law abrogating other Sacred Laws is a reality proven through textual evidence [simā'an] and the consensus of the Muslims [ijmā' al-muslimin]. This is in contrast to the beliefs of the Christians and the Jews who claimed that the Sacred Law of our Prophet ﷺ did not abrogate the Sacred Law of any of the previous Prophets. They used this to negate his Prophethood, ﷺ claiming that if abrogation of the previous Sacred Laws was for the good of society [maṣlaḥa], then it necessitates a form of hindsight, which is impossible for Allah ﷻ.¹¹³

The refutation against them is that *maṣlaḥa* changes depending on the context of the time [bi-ḥasab al-azmina]. The *maṣlaḥa* during the times of the previous nations [al-umam al-sābiqa] necessitated that they be legally responsible to comply with the Sacred Law that reached them while the *maṣlaḥa* in our time necessitates that we be legally responsible to comply with the Sacred Law that reached us.

¹¹³ Meaning that He ﷻ had been oblivious of certain facts until they became apparent later. This would mean that the deficiency of the law (given by the Lawgiver) only became apparent at the moment of its application, thereby indicating the acquisition [kasb] of knowledge by the All-Knowing, which is impossible.

حَتْمًا أَذَلَّ اللَّهُ مَنْ لَّهُ مَنَعٌ

Certainly—Allah debases the one who denies it

This means there is no doubt that debasement falls upon the one who denies that the Sacred Law of our Prophet ﷺ abrogates other Sacred Laws.¹¹⁴

VERSE 72

وَنَسَخَ بَعْضُ شَرْعِهِ بِبَعْضٍ أَجْزَ وَمَا فِي ذَا لَهُ مِنْ عَقْصٍ

And some of the Sacred Law abrogating other parts,
 Is possible, and there is no defect therein

Imam al-Bājūrī said that this means that we should believe in the possibility of some of the judgements of the Sacred Law of the Prophet ﷺ abrogating other judgements of his Sacred Law since this occurred in reality [waq'a bil-fi'l].

The Qur'an teaches us that it is necessary [wājib] to have knowledge [ma'rifa] of Allah ﷻ and unlawful [ḥarām] to submit to disbelief [kufr], of that which has not been abrogated, although it is of the possibilities according to Ahl al-Sunna.¹¹⁵ This is in contrast to the view of some of the Mu'tazila.

72.1 The Qur'an abrogating the Qur'an according to the Mu'tazila

Some rationalists like the Mu'tazila believed that knowledge of Allah is good because the intellect deems it good and disbelief is bad because the intellect deems it bad. This notion implies that knowledge of Allah is necessary and that disbelief is forbidden [according to the intellect]. This implies that abrogation of the Qur'an upon the Qur'an is a defect and [rationally] impossible.

¹¹⁴ Sharh al-Bājūrī (verse 71)

¹¹⁵ This is rationally possible [jā'iz 'aqlan] though textually impossible [muṣtaḥṣil naqlan].

The response of *Ahl al-Sunna* is: what is good is good because the Sacred Law acknowledges it as good and what is bad is bad because the Sacred Law acknowledges it as bad. If the Sacred Law would deem having knowledge of Allah bad and disbelief good then there would be no objection [*ḥaraj*] against it [as both are rationally possible].

Abū Muslim al-Ḥafḥānī¹¹⁶ of the *Mu'tazila*, maintained that no verse of the Qur'an was abrogated. His opinion was that all the verses of the Qur'an maintain their obligation. Those who agreed with him from amongst the *Mu'tazila* opined that abrogation is a defect of which the Qur'an should be free.

Allah mentions in the Qur'an: (Whatever a verse We abrogate or cause to be forgotten, We bring forth a better one or similar to it. Do you not know that Allah is over all things Powerful?) [2:106]

Abū Muslim al-Ḥafḥānī and those who ascribe to his view understood this verse to deal only with hypothetical situations and argued that it implies: 'If we were to abrogate a verse, we would reveal [a verse] like it or a better verse...' So it does not follow that any verse would actually be abrogated.

Al-Ḥafḥānī rationally accepted abrogation but considered its occurrence impermissible in the legal sense. Another way he substantiated his position was by quoting the verse: (Falsehood cannot come to it from before it or behind it...) [41:42]

Al-Ḥafḥānī argued that abrogation is equivalent to falsification or rendering something invalid [*ibṭāl*], which has no place in the Qur'an due to the verse cited.

وَمَا فِي ذَٰلِكَ مِنْ عَجْزٍ

And there ■ no defect therein

This means that there is no defect in the possibility of some verses of the Qur'an abrogating others.

¹¹⁶ He is Muhammad b. Baḥr al-Ḥafḥānī, Abū Muslim al-Mu'tazilī. He was knowledgeable in Qur'anic exegesis, poetry and many other sciences. He died in 320 H.

72.2 The categories of abrogation

There are four categories of abrogation:

1. The Qur'an abrogating the Qur'an
2. The Sunna abrogating the Sunna
3. The Sunna abrogating the Qur'an
4. The Qur'an abrogating the Sunna

The first is the Qur'an by the Qur'an [*naskh al-Kitāb bil-Kitāb*] ■ in the example: (And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out...) [2:240]

This ruling was abrogated by the verse: (And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days...) [2:234]

This means that the verse remains ■ th Qur'an, though its ruling was abrogated.

The second is the Sunna by the Sunna [*naskh al-Sunna bil-Sunna*] as in the example: The Messenger of Allah said: "I forbade you to visit graves but now I instruct you to visit them."¹¹⁷

The third is the Sunna by Qur'an [*naskh al-Sunna bil-Kitāb*] as in the following example about the direction of prayer [*qibla*]:

The Muslims initially faced *Bayt al-Maqdis* (Jerusalem) for thirteen years as mentioned in the Sunna. This was abrogated by the Qur'an establishing the Ka'ba in Mecca as the new direction of prayer [*qibla*]. Allah says: (So turn your face in the direction of al-Masjid al-Ḥarām (in Mecca).) [2:144]

The fourth is the Qur'an by Sunna [*naskh al-Kitāb bil-Sunna*] as in the example: (It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make ■ bequest to parents and next of kin, according to reasonable manners.) [2:180]

This ruling was abrogated by the Sunna where Prophet Muḥammad ﷺ said:¹¹⁸ "There shall be no bequest to an heir."

Imam al-Shāfi'ī says in this regard:

¹¹⁷ *Ṣaḥīḥ Muslim* (no. 977)

¹¹⁸ *Sunan Abū Dāwūd* (no. 2870)

Whenever the Sunna abrogates the Qur'an there will always be another verse from the Qur'an itself in support thereof, and wherever the Qur'an abrogates the Sunna there will always be another Sunna in support thereof.

Included is the abrogation of both the recitation of ■ verse and its legal ruling [*naskh al-tilāwa wal-hukm jamī'an*] as in the following example:

Ā'isha ؓ reported:¹¹⁹ "Initially, ten separate feedings were required (to establish parentage between the baby and the wet nurse) but this was abrogated (by the verse stipulating) five feedings. At the passing of the Prophet ﷺ the verse continued to be recited as part of the Qur'an."¹²⁰

Included is the abrogation of recitation of a verse while its legal ruling remains as in the example: *«The married old man and old woman, if they commit adultery, then stone them.»*

The recitation of this verse was later abrogated while its legal ruling remained. This is referred to as *naskh al-tilāwa*.

Included is the abrogation of the legal ruling of a verse while its recitation remains, as in the example: *«It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners.»* [2:180]

The ruling was abrogated by the verse: *«...Four months and ten days...»* [2:234] So its recitation remains.¹²¹

¹¹⁹ *Ṣaḥīḥ Muslim* (no. 1402)

¹²⁰ Imam al-Suyūṭī said in *al-Itqān*: "There has been talk about the statement '...continued to be recited...' for apparently, it implies that the verse is still recited, whilst it is not. One explanation is that the abrogation occurred just prior to the passing of the Prophet ﷺ. Another is that at the time the recitation too was abrogated except that this had not quite reached all people until after the passing of the Prophet ﷺ. Thus, he passed away and there were still people around who recited the verse. Abū Mūsā al-Ash'arī said: 'It was revealed and later removed.' Al-Makkī said: 'This is ■ example, the only one I know of, where both the verse abrogated and the verse abrogating are not recited.'

(Section; *Nasikh and Mansukh*, p. 4)

¹²¹ *Sharḥ al-Bājurī* (verse 72)

CHAPTER THREE

VERSE 73

وَمُعْجَزَاتُهُ كَثِيرَةٌ مِّنْهَا كَلَامُ اللَّهِ مُعْجِزُ الْبَشَرِ

And his ﷺ miracles are numerous and resplendent,
Of them is the speech of Allah, a miracle to mankind

وَمُعْجَزَاتُهُ كَثِيرَةٌ غُرُرٌ

And his ﷺ miracles are numerous

After mentioning that Allah aids his Prophets with miracles, the noble author went on here to enumerate and clarify the miracles of our Prophet ﷺ.¹²²

Imam Ahmad al-Ṣāwī said that it is necessary for us to believe that Allah ﷻ granted His Prophet ﷺ a multitude of miracles. This means that the amount of times he contravened the natural laws [*khawāriq lil-'ādāt*] is without limitation [*lā nihāya*]. It was said that his miracles amount to one hundred seventy thousand. Of these, one hundred thousand are ■ the Qur'an and seventy thousand are outside of it. The intended meaning of 'contravening the natural law' is absolute and includes his miracles before and after Prophethood.¹²³

غُرُرٌ

Resplendent

The word *ghurar* is the plural of *ghurra*. It was originally used for the white spot on the forehead of a horse [*ghurra fi al-faras*]. It was also used for the best or finest of something, and later on for

¹²² *Sharḥ al-Bājurī* (verse 73)

¹²³ *Sharḥ al-Ṣāwī* (verse 73)

everything clear and apparent. The intended meaning of *ghurur* here is 'clearest and well-known'.¹²⁴

This means that the Prophet's miracles were clear and apparent, like the white spot on the forehead of a horse or like the incomparable beauty and uniqueness of the early morning.¹²⁵

73.1 The ruling on those who deny the Prophet's ﷺ miracles

Know that whatever Prophetic miracles are decisively known [*ma'lūm qaṭ'i*], such as those that are clear and mass-transmitted—like the Qur'an—there is no doubt whatsoever that the person who denies them commits disbelief. If a miracle became well-known—such as the gushing of water from his ﷺ fingers—then the one who denies it is guilty of transgression [*fiṣq*]. If the evidence is not well-known, or is not firmly established through a sound [*ṣaḥīḥ*] or fair [*ḥasan*] chain of transmission, then one who denies it is reprimanded only.¹²⁶

مِنْهَا كَلَامُ اللَّهِ

Of them is the speech of Allah

It was previously mentioned that the speech [*kalām*] of Allah refers to the pre-eternal attribute [*ṣifa al-qadima*], as well to the Word that descended upon the heart of Prophet Muhammad ﷺ, which we recite as an act of worship, known as the Qur'an.

The phrase *kalām Allah* is, however, mostly used when referring to the pre-eternal attribute of speech, while 'Qur'an' is mostly used when referring to the created words [*lafẓ al-ḥādith*].

Here the noble author intended the Word that descended upon the heart of the Prophet ﷺ, and for this reason, he specified it as it is the best of the miracles [*aḥd al-mu'jizāt*] bestowed upon him ﷺ.

¹²⁴ *Sharḥ al-Bājūrī* (verse 73)

¹²⁵ *Sharḥ al-Ṣāwī* (verse 73)

¹²⁶ *Sharḥ al-Bājūrī* (verse 73)

It is the greatest of miracles because it remains after the passing of the Prophet ﷺ until the Last Day. Nothing is omitted from it, and in it are gathered most of his miracles.

Allāh says: *«For Allāh is over all things Powerful.»* [2:20] And: *«We have not left out anything from the Book.»* [6:38]¹²⁷

73.2 Miracles are not metaphorical

A question was raised regarding whether the occurrence of a *mu'jiza* is metaphorical or not. The answer to this is that the happening of a phenomenon that can be observed cannot be interpreted to mean something else.

Anything that the blessed Companions refer to as a miracle is something that they saw, and such observances cannot be read between the lines. A metaphorical interpretation in this instance is a direct denial of an actual event.

73.3 The splitting of the moon

Ibn Mas'ūd ﷺ said: "We were with Allāh's Messenger ﷺ while he split the moon into two parts; one part remained over the mountain, and the other part went beyond the mountain. Upon that, Allāh's Messenger ﷺ said: 'Witness this miracle!'"¹²⁸

Shaykh Maḥdī Hendricks said that human beings do not physically witness things that are metaphorical. This miracle was a happening witnessed by the human eye. The disbelievers of the Quraysh said that Muhammad ﷺ had worked magic on them. Therefore, their eyes had been deceived. Others said: "Muhammad could have worked magic on us, but not on all the people."

They did not say that the splitting of the moon was metaphorical. They sent people around to enquire whether others had observed the event. When people from various places bore evidence that they also had witnessed the same phenomenon, Allāh ﷻ revealed: *«The Hour drew near and the moon was split in two. And if they behold a portent they turn away and say: "Continuous magic."»* [54:1-2]

¹²⁷ *Sharḥ al-Bājūrī* (verse 73)

¹²⁸ *Ṣaḥīḥ al-Bukhārī* (no. 3869)

The Quraysh then concluded that the splitting of the moon was continuous sorcery [*sihr mustamir*].¹²⁹

Ibn Kathīr said that Allah ﷻ provided the Messenger ﷺ with a sign to prove the veracity of the faith he brought, and that was [at the time] the splitting of the moon. Muslims agree that this occurred in the time of the Prophet ﷺ; traditions with complete lines of transmission, through numerous paths, provide decisive proof for those who wish to examine and comprehend it.¹³⁰

73.4 The greetings of the stones and trees

Imam al-Bāḥūrī mentions that our master [Sayyidunā] 'Alī ﷺ narrated: "Whenever we went for a walk in the suburbs of Mecca in the early times of his Prophethood, trees and rocks we encountered would say: 'Peace be upon you, O Messenger of Allah.'"¹³¹

73.5 The glorifying of the pebbles

Thābit b. Anas b. Mālik ﷺ narrated: "We were sitting with the Messenger of Allah ﷺ when he picked up a handful of pebbles and placed them in his hands. They started glorifying Allah, the Greatest. He then placed them in Abū Bakr's hands and they glorified Allah. He then placed them in 'Umar's hands and they glorified Allah. He then placed them in 'Uthmān's hands and they glorified Allah. He then placed them in our hands, and they did not praise Allah."

73.6 The moaning of the date palm trunk

When the Prophetic Mosque [*al-Masjid al-Nabawi*] in Medina—the Illuminated City—was first built, its roof was buttressed by palm trunks. The trunks were spread out around the mosque. They had leaves coming out from their tops which protected worshippers from the heat of the sun and the wetness of the rain. Light entered the building from the spaces between the trees and the leaves, illuminating the corners of the beautiful mosque.

¹²⁹ Shaykh 'Abd al-Salām al-Laḡanī, *Itḥāf al-Murīd Sharḥ Jarḥura al-Tawḥīd* (footnotes of Shaykh Maḥdi Hendricks)

¹³⁰ Ibn Kathīr, *The Life of the Prophet Muḥammad ﷺ* (vol. 2, p. 76)

¹³¹ *Jāmi' al-Tirmidhī* (no. 3630); *Al-Ḥākim, Al-Mustadrak* (vol. 2, p. 607)

The Prophet ﷺ used to address the people of Medina in the Prophetic Mosque. When he gave a sermon he would place his blessed hand on one of the palm trunks. One day he ﷺ observed: "Standing is becoming difficult for me." So the Prophet's Companions suggested building an elevated platform from where he could address the people. The man who would build this platform [*minbar*] was called Maymūn. He was a carpenter who worked for a Muslim woman named Fākiha bt. 'Ubayd, who was from the Anṣār.

The Prophet ﷺ sent a message to Fākiha to tell her carpenter to build the *minbar*. Fākiha hurried to fulfil the orders of the beloved Prophet. She ordered Maymūn to go to the north of Medina where he would find a type of palm tree called *ṣarfā*. He used that genus to build the *minbar*.

Maymūn built the *minbar* with three steps. The highest step was very wide, allowing space for the Prophet ﷺ to stand on when addressing the people. Also, it was large enough for the him ﷺ to pray on while leading the prayer.

When it was completed, the new *minbar* was placed in the mosque, and the Prophet ﷺ ascended its three steps. After a couple of minutes, the people in the mosque heard what sounded like the sobbing of a small child. They looked to one another, not knowing what was going on. Then they realised where the sound was coming from. The trunk that the Prophet had used to lean on when he was giving a sermon was moaning and crying, longing for the Prophet.

The sounds of crying kept increasing. They started to sound like the bawling a camel makes when her young is taken away. Then the Prophet, the one with a merciful heart, descended from his *minbar*. He went to the crying trunk and hugged it as a father would hug his child until it became quiet. This was a great miracle. Our Prophet ﷺ said: "Do you not wonder at this piece of wood that yearned and cried?"

The people came closer to the trunk and heard its soft whimpering. They too began to cry. The Prophet ﷺ then said: "Had I not hugged it, it would have continued to cry until the Day of Judgement."

It is narrated that the Prophet ﷺ said to the trunk: "You have a choice. You can be replanted in the place you were originally, where you will return as you were a solid non-feeling tree trunk, or you can be planted in Paradise where you will be watered from its rivers. Your fruits will improve and the pious servants of Allah will eat from you."

The trunk answered: "I wish to be in Paradise where the pious servants of Allah will eat from me and no calamity shall afflict me."

The Prophet ﷺ said: "It is done...."

The Prophet ﷺ ordered that the trunk be buried under the *minbar*.¹³²

Imam Hasan would break into tears when mentioning this Hadith, and would say: "O Muslims! A piece of wood with so much yearning for the Messenger of Allah! Do not men hoping to meet him have even more rights to yearn for him?"

73.7 The healing of the eye of Qatāda ؓ during the battle of Uhud

In the battle of Uhud, Qatāda ؓ was hit in the eye by an arrow; it was dislocated from its socket, and was hanging out. Devastated, he went to the Prophet ﷺ who said: "If you have patience, then Paradise is for you. But if you wish, I will place your eye back into place and supplicate to Allah for you."

He replied: "Verily, Paradise is a beautiful reward and an immense gift, but I am a man who is very fond of woman. I am afraid they are going to say that I am squint, and will then not come to me."

He then asked the Prophet ﷺ to put his eye back into its place and to supplicate to Allah, for Paradise. The Prophet ﷺ placed his eye back in its place and supplicated for Qatāda saying: "O Allah most Merciful, safeguard Qatāda as he safeguarded the face of your Prophet and grant him, O Allah, beauty in his eyes and the most excellent of sight."¹³³

¹³² *Ṣaḥīḥ al-Bukhārī* (no. 2095); *Al-Bayhaqī, Al-Dalā'il*

¹³³ *Al-Ṭabarī* (vol. 8, p. 19); *Abū Ya'la* (no. 1549)

73.8 The testimony of the lizard

It was narrated [*ruwiya*]¹³⁴ by our master 'Umar ؓ: "There was a time when a Bedouin who had caught a lizard came up to the Prophet and his Companions, and asked them who the Prophet ﷺ was. The Companions replied that he was the Prophet of Allah. Upon hearing this, the Bedouin swore by the two pagan gods, al-Lāt and al-'Uzza, saying: 'I do not believe you, neither does this lizard!' Then he threw it in front of the Prophet ﷺ.

The Prophet called the lizard and it answered in clear human speech, so that everyone could hear: 'Obedient to you, O adornment of the One Who will bring the resurrection!'

The Prophet then asked the lizard: 'Who do you worship?' It replied: 'The One whose throne is in the heaven and whose power is on earth, whose path is in the sea, whose mercy is in the garden, and whose punishment is in the Fire.'

Then the Prophet asked: 'Who am I?' It replied: 'The Messenger of the Lord of the worlds and the seal of the Prophets. Whosoever bears witness to this is successful, and whosoever belies you, is lost!' Upon witnessing this miracle, the Bedouin embraced Islam."

73.9 The gazelle who called out to the Prophet ﷺ

This narration is fabricated [*mawḍū'*] because it does not have a sound origin. The narration says that Lady Umm Salama, the wife of the Prophet ﷺ, narrated that one day when the Prophet was in the desert, he heard a gazelle call: "O Messenger of Allah!"

He ﷺ replied: "What is your need?"

The gazelle told him that a Bedouin had caught her (in a trap) and she had two young fawns in the mountains, and asked him to release her so that she might go and suckle them. She told him that she would return.

The Prophet ﷺ released the gazelle and it went to suckle her fawns and returned. Then the Prophet ﷺ tied her up. When the Bedouin came back, he saw the Prophet and asked: "O Messenger of Allah, is there anything you want?"

¹³⁴ A Hadith narrated in the passive voice indicates that it carries some weakness.

The Prophet ﷺ said: "Let this gazelle go." So the Bedouin let her go and it ran off into the desert saying: "I bear witness that there is no god but Allah and that you are the Messenger of Allah."¹³⁵

مُعْجَزُ الْبَشَرِ

A Miracle to mankind

Imam Aḥmad al-Ṣāwī said that it is not only a miracle to human beings but also to the jinn and angels.

Allah ﷻ says: (Say: "If all mankind and the jinn would come together to produce the like of this Qur'an, they could not produce its like even though they exerted all their strength in aiding one another.") [17:88]

The noble author restricted himself to mankind [basha] because they challenged it from the angle of its miraculous nature.

There are approximately one hundred forty thousand words in the Qur'an. Each word is a miracle carrying a special quality both inwardly and outwardly. The sciences of the Qur'an amount to one hundred forty-six thousand, each unique with the words surpassing the limits of eloquence and beauty.

While there is no doubt about the miraculous nature of the Qur'an, the differences of opinion revolve around the amount of verses [āyāt] that constitute a miracle. It was said that the least is a full Sūra like al-Kawthar.

Others said that it is one verse or a few verses. This was the view of Qāḍī 'Iyāḍ and those who followed him like al-Būṣīrī as mentioned in his *Hamziyya*.

Our Shaykhs held the opinion that the least to constitute a miracle is the shortest Sūra, or at least three verses of the Qur'an. Others opined that one lengthy verse is like three shorter verses.¹³⁶

¹³⁵ *Sharḥ al-Bājūrī* (verse 73)

¹³⁶ *Sharḥ al-Ṣāwī* (verse 73)

Imam al-Bājūrī said that the relied upon opinion [mu'tamad] is that a lengthy verse is a miracle just like three short verses.¹³⁷

VERSE 74

وَاجْزِمِ بِمَعْرَاجِ النَّبِيِّ كَمَا رَوَوْا
وَبَرِّكْ لِعَائِشَةَ بِمَا رَمَوْا

Believe firmly in the Prophet's ﷺ Ascent, as has been narrated,
And acquit 'Ā'isha of what they accuse [her of]

وَاجْزِمِ بِمَعْرَاجِ النَّبِيِّ

Believe firmly in the Prophet's ﷺ Ascent, as has been narrated

74.1 The definition of the *isrā'* and *mī'rāj*

Imam Aḥmad al-Ṣāwī said that the *isrā'* refers to the night journey from al-Masjid al-Ḥarām in Mecca to al-Masjid al-Aqṣā in Jerusalem. It is established in the Qur'an through mass transmission [tawātur], the Sunna and the consensus of the scholars. The *mī'rāj* refers to the Prophet's ﷺ Ascent from al-Masjid al-Aqṣā to the Seven Heavens and to the Lote Tree [sidra al-muntahā], beyond which no one may pass. This is established through a category of narrations known as *mashhūr*, 'well-known' or 'famous on the tongue'.¹³⁸

¹³⁷ *Sharḥ al-Bājūrī* (verse 73)

¹³⁸ A Hadith which is reported by more than two reporters is known as *mashhūr*. According to some scholars, every narrative which comes to be known widely and is frequently quoted, whether or not it has an authentic origin, is called *mashhūr*. A *mashhūr* Hadith might be reported by only one or two reporters in the beginning, but it becomes widely known later, unlike *gharīb* or 'azīz, which are reported by one or two reporters in the beginning, and continue to have the same number, even in the times of the followers and those after them. For example, if only one or two reporters are found narrating the Hadith from a reliable authority such as al-Zuhri and Qatāda, the Hadith will remain either

We should therefore have firm belief in the *mi'rāj* of our Prophet ﷺ and that he ascended the seven heavens and reached the furthest limit of the Lote Tree in accordance with what Allah willed.

This occurred after the *isrā'*, which was by means of the Burāq, along with the angel Jibrīl on his right and Mikā'il on his left. Together, they travelled from al-Masjid al-Harām in Mecca to al-Masjid al-Aqṣā in Jerusalem where the Prophet Muhammad led the souls of all the Prophets, angels and all the believing souls in prayer.

It is said that the amount of time that elapsed during this journey was four hours, and there is nothing strange in this.

74.2 The legal ruling on denying the *isrā'* and *mi'rāj*

Scholars concur that the one who denies the *isrā'* falls into disbelief. This is because the Qur'an affirms the *isrā'*, and denying what the Qur'an affirms, amounts to covering up the truth. Denying the *mi'rāj* amounts to transgression [*fisq*] and is a reprehensible innovation [*bid'a*].

74.3 The reason for the noble author mentioning the *mi'rāj* and omitting the *isrā'*

The noble author mentions only the *mi'rāj* due its popularity and because it customarily includes the *isrā'*. Had he restricted himself to the word *isrā'* then some might believe that the obligation is specifically to believe in the *isrā'* and not in the *mi'rāj*.¹³⁹

According to the most accepted view, it happened on 27 Rajab, the seventh month of the Hijri calendar, in the tenth year of Prophethood.

Allah ﷻ says: «Glory be to Him Who took His blessed servant on the Night Journey from al-Masjid al-Harām to al-Masjid al-Aqṣā of which We have blessed the precincts, so that We may show to him some of Our signs; surely, He is All-Hearing, All-Seeing.» [17:1]

gharbī or 'azīz. On the other hand, if a group of people narrate from them it is referred to as *mashhūr*.

¹³⁹ *Sharh al-Sāwī* (verse 74)

كَمَا رَوَّاهُ

As has been narrated

This means as narrated in the well-known biography of the Prophet ﷺ. The lengthy Hadith of the *isrā'* and *mi'rāj* is found in [the *ṣaḥīḥ* of] al-Bukhārī and Muslim.¹⁴⁰

74.4 Were the *isrā'* and *mi'rāj* with his ﷺ soul only, or with both body and soul?

The majority of the *salaf* and *khalaf* incline toward the view that it was both a physical and spiritual experience, that is, body and soul. Others including 'Ā'isha, Mu'āwiya, Ḥasan and Ibn Ishāq believed that it was purely spiritual.¹⁴¹

Qāḍī 'Iyāḍ mentions in *al-Shifā'* that there are, in fact, three opinions on this issue:

1. The *isrā'* was purely spiritual, and the entire journey was a dream.

Those who incline to this view accept the dreams of Prophets as truthful, and part of revelation. Their evidence includes the following narrations: Mu'āwiya was asked about the night of *isrā'* and *mi'rāj* and he replied that it was a 'true dream' [*al-ru'yā al-ṣāliḥa*]. Muḥammad b. Ishāq too accepts this position. As evidence, he cites the verse from the Qur'an: «And We did not make the vision that we showed you except a test for the people.» [17:60]

The word used in this Qur'anic verse is *ru'yā*, which means dream. 'Ā'isha ﷺ also narrates: "I did not miss the body of the Prophet ﷺ." These suggest the Prophet ﷺ remained in Mecca in body throughout the night.

Shaykh Mahdi Hendricks said regarding the view of 'Ā'isha:

The *mi'rāj* occurred while the Prophet ﷺ was in the house of Umm Hānī, and it happened very quickly. Lady 'Ā'isha said it happened with the soul of the Prophet ﷺ, and

¹⁴⁰ *Ṣaḥīḥ al-Bukhārī* (no. 3887); *Ṣaḥīḥ Muslim* (no. 162)

¹⁴¹ Sayyid Muḥammad b. 'Alawī al-Mālikī, *Sharḥ Aqida al-Awām*, section: *al-Isrā' wal-Mi'rāj*

that his body never left the place where he was. The four Companions who agree with her have been mentioned. However, at the time of the *mirāj* the Prophet was not yet married to her, and she was still very young when he married her.

The question is, did the Prophet ﷺ tell her about it? There is no Qur'anic verse or Prophetic narration substantiating this. Her age at the time makes it impossible that she could have had confirmed knowledge of how the *mirāj* happened. There is no doubt that she—together with all the Companions—accepts the verse: *«The heart did not lie about what it saw.»* [53:11]

Some members of the first generation of believers agreed with her, while most of the second generation disagreed with her. They came to the conclusion that she was not knowledgeable at the time regarding how the *mirāj* happened and, therefore, was not an authority on this particular issue.

Most of the second generation agrees that it happened with the Prophet's ﷺ body and soul, as the *mirāj* was a miracle. If it was a dream, or, if it happened only with the soul, then there would be nothing miraculous about it.

Many people did not believe the Prophet because it was normally impossible for such a transcendent experience to happen with the body and the soul. The denial of the *mirāj* by the Quraysh is further proof that the Prophet ﷺ meant that it happened together with his body and his soul.

Such an event is not natural; and for that reason, the Quraysh declared him a liar and many of them left the fold of Islam. It is important to note that the mother of the believers, 'Ā'isha, did not deny its occurrence, but rather maintained that it happened with his blessed soul only. "His soul had reached such a high state that it was in front of his Creator without place, dimension or time."¹⁴²

2. The *isrā'* was performed body and soul, whilst the Prophet was awake. Thereafter, the journey to the *mirāj* was performed with soul only.

¹⁴² Shaykh 'Abd al-Salām al-Laḡānī, *Ithāf al-Murīd Sharḥ Jawhara al-Tawhīd* (footnotes of Shaykh Mahdī Hendricks)

Their proof is the verse from the Qur'an where Allah says: *«Glory be to Him Who took His blessed servant on the Night Journey from al-Masjid al-Harām to al-Masjid al-Aqsā...»* [17:1]

This verse mentions the *isrā'* only; there is no mention in it of the *mirāj*.

3. The *isrā'* and *mirāj* occurred with body and soul, whilst the Prophet ﷺ was awake.

Qāḍī 'Iyāḍ affirms this as the correct position and the opinion of the majority of the scholars.¹⁴³ Evidence sighted for this view includes:

- Narrations cited from most Companions, followers and respected scholars. They express no doubt whatsoever in the fact that the *isrā'* and *mirāj* occurred with body and soul. Their opinion itself is sufficient to dispel any doubts. Supporters of this position include Ibn 'Abbās, Jābir, Ḥudhayfa, 'Umar, Ibn Mas'ūd, Abū Hurayra, Sa'īd b. Jubayr, Mālik b. Ṣa's'a, Abū Ḥabba al-Badārī, al-Ḍaḥḥāk, Qatāda, Ibn al-Musayyib, Ibn Shihāb, Ibn Zayd, Ḥasan, Ibrāhīm, Masrūq, Mujāhid, 'Ikrima, Ibn Jurayj, al-Ṭabari, Aḥmad b. Ḥanbal, as well as the majority of the jurists, Hadith masters, scholars of *kalām* and Qur'anic commentators.
- Shaykh 'Abd al-Ḥalīm Maḥmūd, former Grand Shaykh of the Azhar University, says that people often have the most far-fetched and astonishing dreams, travelling to far-off places and meeting people that they have never met before. Seldom do people consider such dreams miraculous, or deny the possibility of such visions occurring. The reaction of the polytheists of Mecca, as well as the Muslims, clearly suggests that the events of the *isrā'* and the *mirāj* could not have been a dream. Otherwise, the reaction would have certainly been less controversial.¹⁴⁴

¹⁴³ Qāḍī 'Iyāḍ, *Al-Shifā'*, section: *The reality of the Night Journey* (p. 88-90)

¹⁴⁴ Shaykh 'Abd al-Ḥalīm Maḥmūd, *Al-Isrā' wal-Mirāj*

- The verse from *Sūra al-Isrā'* mentions the verb *asrā*. In Arabic, this verb means 'to travel by night' and is not used to mean a journey performed whilst asleep. Rather, it is used to denote an actual, physical journey.
- The word servant [abd] that features in the verse is only used to describe a person with body and soul. It cannot be used in the Arabic language to denote a person with soul only.
- Ibn Hajar 'Asqalānī says in his commentary on *Ṣaḥīḥ al-Bukhārī*: "Indeed the *isrā'* and the *mi'rāj* took place with body and soul, while the Prophet ﷺ was awake. This is the view of the majority."¹⁴⁵

وَبَرَّرْنَا لِعَائِشَةَ عَمَّا رَمَوُا

And acquit 'Ā'isha of what they accuse [her of]

74.5 Acquitting 'Ā'isha ﷺ of what she was accused of

Allah says: (Verily, those who brought forth the slander are a group among you.) [24:11]

Imam al-Bājūrī said that this means that it is necessary to firmly believe that 'Ā'isha, the mother of the believers and the truthful daughter of Abū Bakr al-Ṣiddīq, is free from the slander [ifk] that the hypocrites [munāfiqūn] accused her of. This verse and nine others were revealed exonerating her when the hypocrites made their slanderous accusations.

Lady 'Ā'isha once accompanied the Messenger of Allah ﷺ on a campaign. She accidentally became separated during the journey, when she lost a necklace, and was stranded in the desert. Ṣafwān b. Mu'attal, who was travelling separately, happened to arrive in the same place where she was and, seeing her stranded, brought her his camel and made it kneel so that she could ride upon it. Then he set out leading the camel until they caught up with the army.

¹⁴⁵ Sayyid Muḥammad b. 'Alawī al-Mālikī, *Sharḥ 'Aqida al-'Awām*, section: *al-Isrā' wal-Mi'rāj*

This innocent act gave rise not just to suspicion, but also improper allegations being made against them. 'Abdullah b. Ubayy b. Salūl, the leader of the hypocrites, was foremost in spreading the gossip. He whispered it to others until some of the Muslims started to believe it, and began to talk about their suspicions. 'Ā'isha ﷺ who was ill, did not know about the scandal. However she did observe the Prophet's ﷺ behaviour changing towards her.

When she finally came to know about the defamation from another source, she sought the Prophet's ﷺ permission to seek refuge in her parents' home.

She said about the ordeal: "Rumours went on spreading in the city for about a month. It caused a great distress and anguish to the Holy Prophet. I cried due to my helplessness. My parents were sick with mental agony."

After about a month of anguish, the Prophet decided to visit her and her parents. He sat near her (which he had not done since the slander). Feeling that something decisive was going to happen that day, Abū Bakr and Umm Rumān, 'Ā'isha's parents) also sat near them.

The Prophet ﷺ said: "Ā'isha, I have heard this about you. If you are innocent, I expect that Allah will declare your innocence. But if you have committed the sin, you should offer repentance, and ask for Allah's forgiveness; when a servant confesses and repents, Allah forgives the servant."

Hearing these words, tears welled in her eyes. She looked up to her father expecting that he would say something in her defence, but merely said: "My daughter, I do not know what I should say."

Then she turned to her mother, but she also did not know what to say. At last, 'Ā'isha responded: "You have all heard something about me and believed it. Now if I say that I am innocent—and Allah is my witness that I am innocent—you will not believe me. And if I confess something which I never did—and Allah knows that I never did it—you will believe me."¹⁴⁶

¹⁴⁶ *Sharḥ al-Bājūrī* (verse 74)

I cannot but repeat the words which the grieving father of Prophet Yūsuf عليه السلام spoke: ("Beautiful patience [is what I will hold fast to].") [12:18]

The following nine verses which established her innocence were subsequently revealed: (There is a group of you who propagated the lie. Do not suppose it to be bad for you; rather, it is good for you. Every one of them will incur the evil he has earned and the one who took it on himself to amplify it will receive a terrible punishment.)

(Why, when you heard it, did you not, as men and women of the believers, instinctively think good thoughts and say: "This is obviously a lie!")

(Why did they not produce four witnesses to it? Since they did not bring four witnesses, in Allah's sight, they are liars.)

(Were it not for Allah's favour to you and His mercy, both in this world and the Hereafter, a terrible punishment would have afflicted you for your plunging headlong into it.)

(You were bandying it about on your tongues, your mouths uttering something about which you had no knowledge. You considered it to be a trivial matter, but, in Allah's sight, it is immense.)

(Why, when you heard it, did you not say: "We have no business speaking about this [affair]? Glory to You! This is a terrible slander!")

(Allah warns you never to repeat the like of it again, if you are believers.)

(Allah makes the signs clear to you and Allah is All-Knowing, All-Wise.)

(People who love to see filth being spread about those who have faith will have a painful punishment both in this life and the next. Allah knows and you do not know.) [24:11-19]

The Prophet ﷺ then said: "Rejoice 'Ā'isha! Allah, the most Merciful, has revealed your innocence."

Umm Rumān said that she should go to her husband and show her gratitude, but 'Ā'isha replied: "By Allah, I will not go to him. I will only praise Allah. He is the One Who revealed my innocence."

Imam al-Bājūrī said: "Do not think that 'Ā'isha was ungrateful to the Messenger of Allah as her status [maqāmahā] is much higher [yajibū] than that. Rather she was in an intense state of witnessing [maqām al-shuhūd] of her Lord."

There was amongst the slanderers a family member of Abū Bakr رضي الله عنه whom he assisted financially. When news reached him that the person he assisted was from amongst the slanderers, he swore never to support him again.

Allah then revealed the following verse: (And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Forgiving, most Merciful.) [24:22]

Abū Bakr then swore that he would never stop supporting him [financially]. This famous incident is referred to as the story of slander [ifk] and it illustrates the noble character of 'Ā'isha رضي الله عنها in that she put her trust solely in Allah and thanked Him when He exonerated her.¹⁷

¹⁷ Sharh al-Bājūrī (verse 74)

CHAPTER FOUR

VERSE 75

وَصَحْبُهُ خَيْرُ الْقُرُونِ فَاسْتَمِعْ
تَابِعِي فَتَابِعِ لِمَنْ تَبِعْ

His ﷺ Companions are the best of generations,
So pay attention, then those who followed,
then those who followed them

وَصَحْبُهُ خَيْرُ الْقُرُونِ

His ﷺ Companions are the best of generations

It is necessary for the *mukallaf* to believe that the Companions [*ṣaḥāba*] of the Prophet ﷺ are the best of creation after the Prophets, Messengers and the archangels [*ru'asā' al-malā'ika*].

75.1 The definition of *Ṣaḥābī*¹⁴⁸

Imam Ahmad al-Sāwī¹⁴⁹ defined a *ṣaḥābī* as one who met him (the Prophet ﷺ) after he was commissioned as a Prophet and believed in him even though they may have spent only a brief time in his company. They include those who did not yet reach the age of discernment [*ghayr munayyiz*], like infants for whom the Prophet ﷺ performed the *tahnik*.¹⁵⁰

75.2 The proof for their high rank and virtue

The Prophet ﷺ said regarding his Companions: "Allah! Allah! Regarding my Companions, don't make them a target after I am gone." And he ﷺ said: "Do not vilify my Companions, for if one of

¹⁴⁸ The Companions constitute the opening and blessed channel through which the Qur'an and Sunna were transmitted to later generations.

¹⁴⁹ *Sharḥ al-Sāwī* (verse 75)

¹⁵⁰ *Tahnik* is the name-giving ceremony of an infant while rubbing something sweet on their lips, like honey or dates.

you should spend as much as Mount Uhud in gold he would not attain the standard of one of them, no, not even half of it."¹⁵¹

The Prophet ﷺ said: "My Companions are like stars, whichever of them you use as a guide, you will be rightly guided."

And he ﷺ said: "Allah chose my Companions over everything else in existence except for the Prophets and the Messengers."¹⁵²

الْقُرُونِ

Generations

75.3 The meaning of *qurūn*

Imam al-Bājūrī said that *qurūn* is the plural of *qarn* and refers to the people of a certain age who gathered because of shared interests, which they sought to fulfil, like the *ṣaḥāba*. Those who followed them would be the next *qarn*.

Shaykh 'Alī Jum'ā said that *qarn* refers to a period of one hundred years while others said it refers to a period of sixty or eighty years. Some held the view that it refers to a period between two major incidents that changed the world.

As for the generation of the Companions, some said that it extends for one hundred years. According to Imam al-Rāzī, the chronological meaning of *qarn* was associated with these figures simply because the life span of most people ranged between sixty and eighty years.

In this verse, the noble author refers specifically to the generation of the Prophet ﷺ and his Companions ﷺ.

75.4 The generation of the Companions

The era of the Prophet ﷺ is regarded as the era of his Companions. This era started when he became a Prophet ﷺ until the death of the last Companion. It is said to be one hundred twenty years.

¹⁵¹ *Jāmi' al-Tirmidhī* (no. 3862)

¹⁵² Ibn Hibbān, *Al-Majūh min al-Muḥaddithin* (vol. 2, p. 41)

فَتَابِعِي

Then those who followed

The letter *fā* ■ *fa-tābi'i* is used to indicate a sequential follow up without any gaps [*tartīb wa-ta'qīb*]. This means that the Companions are followed ■ virtue by the followers [*tābi'īn*], and then by the followers of the followers [*tābi' al-tābi'īn*].

75.5 The definition of *tābi'i*

Tābi'i is defined as a follower of the Companions, someone who gathered with them and knew them. It is not a condition that their gathering with the Companions be lengthy. This was considered the correct opinion by the likes of Ibn Ṣalāḥ and Imam al-Nawawī and is the relied upon position [*mu'tamad*].

One of the well-known conditions [*ṣarīḥ al-mashhūr*] for the title of *tābi'i* is that he or she must have reached the age of discernment [*tamyīz*], while it ■ not a condition for being a *ṣaḥābi*. However, the *mu'tamad* according to us is that having reached the age of discernment is not a condition for either a *ṣaḥābi* or a *tābi'i*.

The most virtuous of the male followers of the Companions [*tābi'īn*] is Uways al-Qarnī ؓ while the best of the female followers [*tābi'āt*] is Ḥafṣa bt. Sirīn ؓ. There are differences of opinion on this matter. The people of Basra felt that Imam Ḥasan al-Basrī was the best while those of Medina felt that Sa'd b. Musayyib was the best.

فَتَابِعِي فَتَابِعُ لِمَنْ تَبِعَ

Then those who followed them

75.6 The definition of *atbā' al-tābi'īn*

The followers of the followers [*atbā' al-tābi'īn*] are the best generation after the *tābi'īn*. They are those Muslims who were born after the death of the Companions [*ṣaḥāba*], but who were

contemporaries of the followers [*tābi'īn*]. In addition to meeting at least one of them, they were rightly guided by them and died in this state.

The basis for this ranking is the saying of the Prophet: "The best generation [*khayr al-qurūn*] is my generation [*qarnī*] then the generation that follows [*yatūnahum*], then the generation that follows."¹⁵³

The apparent meaning of this Hadith is that the generations following them are equal in virtue. A group held the view that there are in fact ranks amongst the generations following them—the generation preceding always the more virtuous until the Last Day. This is because of the Hadith: "No time will come upon you, but the time following it will be worse than it."¹⁵⁴

However, it was also narrated:¹⁵⁵ "The example of my nation is like the rain. It is not known whether the initial part or the latter part is better."¹⁵⁶

VERSE 76

وَحَيْرُهُمْ مَنْ وُلِّيَ الْخِلَافَةَ وَأَمْرُهُمْ فِي الْفَضْلِ كَالْخِلَافَةِ

The best of them are those who were given the caliphate,
And their rank is according to their caliphate

وَحَيْرُهُمْ مَنْ وُلِّيَ الْخِلَافَةَ

The best of them are those who were given the caliphate

¹⁵³ *Ṣaḥīḥ al-Bukhārī* (no. 2651)

¹⁵⁴ *Ṣaḥīḥ al-Bukhārī* (no. 7068)

¹⁵⁵ *Jāmi' al-Tirmidhi* (no. 2869)

¹⁵⁶ *Sharḥ al-Bājūrī* (verse 75)

76.1 The rank of the rightly guided successors [al-khulafā' al-rāshidūn]

The high status and merits of the blessed Companions in general are mentioned in sound traditions. There is, however, ranking [afdalīyya] amongst them. Amongst the Companions are those who received the great caliphate [khilāfa al-'uzmā] as successors of the Prophet ﷺ.

Imam al-Bājūrī said that the successors of the Prophet ﷺ are the vicegerents of the Prophet ﷺ with respect to the general affairs of the Muslims. The Prophet also mentioned the period these successors would rule: "After me there will be for thirty years a caliphate, then it will become a kingdom."¹⁵⁷

The *khilāfa al-'uzmā* refers to the four rightly guided successors starting with Abū Bakr ؓ, whose reign lasted for two years, three months and ten days.

The caliphate then moved to 'Umar ؓ, whose reign lasted ten years, six months and eight days. It then moved to 'Uthmān, whose reign lasted eleven years, eleven months and nine days. It then moved to 'Alī ؓ, whose reign lasted four years, nine months and seven days. They ruled for twenty-nine years, six months and four days. This does not total thirty years unless we include the rule of Ḥasan b. 'Alī ؓ.¹⁵⁸ This is how Imam al-Suyūṭī recorded it and for this reason Mu'āwiya said: "I am the first king [awwal al-mulūk]." This is the explanation of the majority, which is in contrast to the view transmitted from al-Māzarī¹⁵⁹ and his likes who held the view that no preference in rank exists amongst the Companions.

¹⁵⁷ *Jāmi' al-Tirmidhī* (no. 2226)

¹⁵⁸ He is Ḥasan b. 'Alī b. Abī Ṭālib al-Ḥāshimī al-Qurashī, Abū Muḥammad, the fifth of the rightly guided successors and master of the youth of Paradise. His mother is Fāṭima al-Zahrā', the Sayyida of the mothers of the worlds and daughter of our master, the Messenger of Allah ﷺ. He was born in 3 H. and resembled the Prophet ﷺ like no other. He performed the Hajj fifteen times on foot and passed away in 50 H.

¹⁵⁹ He is Muḥammad b. 'Alī b. 'Amr al-Tamīmī al-Māzarī Abū 'Abdullah. He was a jurist of the Mālikī school. He passed away in 536 H.

وَأَمْرُهُمْ فِي الْفَضْلِ كَالْخِلَافَةِ

And their rank is according to their caliphate

Ahl al-Sunna believe that Abū Bakr al-Ṣiddīq ؓ is the best of people after the Prophets, followed by 'Umar b. al-Khaṭṭāb ؓ. All of the Companions were in agreement regarding the caliphate of them both. They are followed in merit by 'Uthmān, the possessor of the two lights [dhū al-nūrāyn], followed by 'Alī b. Abī Ṭālib ؓ, the cousin of the Prophet ﷺ. Their rank is according to the order of caliphate as well as who received the most rewards. Our master Abū Bakr surpasses all in both caliphate and rewards.

This (rank of virtue) is indicated in a Hadith narrated by Ibn 'Umar: "We would say in the presence of the Messenger of Allah ﷺ: 'The best of this nation after the Prophet is Abū Bakr, then 'Umar, then 'Uthmān and then 'Alī.' And he would not prohibit us from saying it."¹⁶⁰

Sa'd al-Taftāzānī said: "This is how we found the beliefs of the earlier [salaf] and later [khalaf] generations, and if there existed no other proof then the order of their caliphate would suffice."¹⁶¹

Imam Aḥmad al-Ṣāwī said that it is necessary to love them according to it (the order of their caliphate). It is forbidden to create schisms in this matter just as it is forbidden to create schisms between the Imams of the schools of jurisprudence [mujtahidīn] and the saints [awliyā].¹⁶²

Imam al-Bājūrī said that the view of Ahl al-Sunna is a refutation of a number of sects including the Khaṭṭābiyya, who subscribed to Ibn Khaṭṭāb al-Asadī's view in giving preference to 'Umar ؓ.

It is likewise a refutation of the Rāwandīyya who were originally called the 'Abbāsiyya. They gave preference to al-'Abbās b. 'Abd al-Muṭṭalib and believed they were the offspring of al-'Abbās.

¹⁶⁰ *Ṣaḥīḥ al-Bukhārī* (no. 3655). The silence of the Prophet ﷺ in this narration is an example of tacit approval [sunna taqrīrīyya], i.e. understood as approved without having to say anything.

¹⁶¹ *Sharḥ al-Bājūrī* (verse 76)

¹⁶² *Sharḥ al-Ṣāwī* (verse 76)

It is also a refutation of the *Shiyya'a*, with a *fatha* on the *yā*, a sect who, because of their extreme love for our master 'Alī عليه السلام, preferred him in rank over all the Companions.

As for the people of Kūfa, some of Ahl al-Sunna, the majority of the *Mu'tazila* and our master, Imam Mālik: they preferred our master 'Alī over our master 'Uthmān only.¹⁶¹

VERSE 77

يَلِيَهُمْ قَوْمٌ كِرَامٌ بَرَّةٌ
عِدَّتُهُمْ سِتُّ تَمَامِ الْعَشْرَةِ

*They are followed in virtue by a group noble and righteous,
Six in number completing the ten*

يَلِيَهُمْ قَوْمٌ

They are followed in virtue by a group

Imam al-Bājūrī said that this means that the last of the four rightly guided successors, our master 'Alī عليه السلام, is followed in rank by a group of people [*qawm*].

كِرَامٌ بَرَّةٌ

Noble and righteous

The word *kirām* is the plural of *karīm*, which means a virtuous soul [*karīm al-nafs*] with an elevated lineage [*rafi' al-nasab*]. The word *bararah* is the plural of *bār*, which means righteousness [*birr*] and excellence [*ihsān*].

¹⁶¹ Sharḥ al-Bājūrī (verse 76)

عِدَّتُهُمْ سِتُّ تَمَامِ الْعَشْرَةِ

Six in number completing the ten

77.1 Those who were promised Paradise

The six mentioned in this verse, in addition to the four *khulafā* previously mentioned, make up the ten Companions who received the glad tidings of Paradise [*al-mubashshirīn bil-janna*]. These six include Ṭalḥa b. 'Ubaydullah,¹⁶⁴ Zubayr b. al-'Awām,¹⁶⁵ 'Abd al-Rahmān b. 'Awf,¹⁶⁶ Sa'd b. Abī Waqqāṣ,¹⁶⁷ Sa'id b. Zayd,¹⁶⁸ and Abū 'Ubayda b. al-Jarrāḥ.¹⁶⁹ There is no text indicating who is better in rank amongst them and for this reason, we refrain from giving any preference.

The noble author restricted himself to these ten Companions because they were amongst those promised Paradise. It should be noted that they were not the only Companions who received the glad tidings of Paradise.

¹⁶⁴ He is Ṭalḥa b. 'Ubaydullah b. 'Uthmān al-Qurashī al-Tamūmī. He was one of the ten whom the Prophet ﷺ testified would be in Paradise.

¹⁶⁵ He is Zubayr b. al-'Awām b. Khuwaylid b. Asad b. 'Abd al-'Izzā b. Quṣayy b. Kilāb. He was the disciple of the Prophet ﷺ and the son of his paternal aunt. His mother was Safiyya bt. 'Abd al-Muṭṭalib. He was one of the ten whom the Prophet ﷺ testified would be in Paradise.

¹⁶⁶ He is 'Abd al-Rahmān b. 'Awf b. 'Abd 'Awf b. 'Abd al-Hārith b. Zuhri b. Kilāb b. Murra b. Ka'b b. Lu'ayy, Abū Muḥammad. He was one of the ten whom the Prophet ﷺ testified would be in Paradise.

¹⁶⁷ He is Sa'd b. Abī Waqqāṣ. His father's name was Mālik b. Uhayb b. 'Abd Manāf b. Zuhra b. Kilāb b. Murra b. Ka'b b. Lu'ayy. He was one of the ten whom the Prophet ﷺ testified would be in Paradise.

¹⁶⁸ He is Sa'id b. Zayd b. Amrū b. Nufayl b. 'Abd al-'Izzā b. Rabāh b. 'Abdullah al-Qurashī al-'Adawī. He was the son of the uncle of Umar b. al-Khaṭṭāb. He embraced Islam in the early days long before Umar b. al-Khaṭṭāb. He married the daughter of al-Khaṭṭāb, Fāṭima, who was the sister of Umar رضي الله عنه. He was one of the ten whom the Prophet ﷺ testified would be in Paradise.

¹⁶⁹ He is 'Āmir b. 'Abdullah b. al-Jarrāḥ b. Hilāl b. Uhayb b. Dibba b. al-Hārith b. Fihri b. Mālik al-Qurashī al-Fihri al-Makki. He was one of the ten whom the Prophet ﷺ testified would be in Paradise.

Our masters Hasan and Husayn, as well as their mother, Sayyida Fāṭima¹⁷⁰ ﷺ, also received the glad tidings of Paradise.

The ten Companions were mentioned together in a well-known [mashhūr] narration found in the collections of al-Tirmidhī and Ibn Hibbān. It was narrated by 'Abd al-Rahmān b. 'Awf that the Prophet ﷺ said:¹⁷¹ "Abū Bakr is in Paradise, 'Umar is in Paradise, 'Uthmān is in Paradise, 'Alī is in Paradise, Talḥa is in Paradise, Zubayr is in Paradise, 'Abd al-Rahmān b. 'Awf is in Paradise, Sa'd b. Abī Waqqās is in Paradise, Abū 'Ubayda b. al-Jarrāh is in Paradise and Sa'd b. Zayd is in Paradise."¹⁷²

VERSE 78

فَأَمَّلُ بَدْرَ الْعَظِيمِ الشَّانِ فَأَمَّلُ أَحَدَ بَيْعَةِ الرُّضْوَانِ

Followed by the people of Badr, those of great stature,

*Then the people of Uhud, followed by those
who took the pledge of Ridwān*

فَأَمَّلُ بَدْرَ

Followed by the people of Badr

78.1 The third rank are the people of Badr [ahl al-Badr]

Imam al-Bājūrī said that Badr is either the name of a valley [wadī], or a well [bi'r], which was built by a man from the age of ignorance [jāhiliyya] who was called Badr.

¹⁷⁰ She is Fāṭima al-Zahrā' ﷺ, Sayyida of the women of Paradise and daughter of our master, the Messenger of Allah ﷺ. Her outstanding traits and virtues are too numerous to mention here. They can be referenced in the work authored by al-Suyūṭī, titled: *al-Thughūr al-Bāsima fī Manāqib al-Sayyida Fāṭima*. She was born eighteen years prior to the Hijra and passed away six months after her father ﷺ.

¹⁷¹ *Jāmi' al-Tirmidhī* (no. 3747)

¹⁷² *Sharḥ al-Bājūrī* (verse 77)

It is mentioned in *Sira al-Shāmiyya* that Badr is a famous village between Mecca and Medina, a distance of eight days travel by camel from Medina.

78.2 The number of Companions who participated at Badr

The people of the battle of Badr follow the six Companions in rank because they were the first to fight in the path of Allah [jāhada fī sabīl Allah]. Some accounts say they were three hundred seventeen men, while other narrations [riwāyāt] indicate three hundred thirteen, three hundred fifteen, and three hundred nineteen respectively. Evidence that supports the number three hundred thirteen is a narration in which Prophet Muḥammad ﷺ had ordered [amara] that the men be counted and he was told they were three hundred thirteen. Happy with this number, he ﷺ said: "This is the same amount of the companions of Saul [Talūt]."¹⁷³

78.3 A brief account of the battle of Badr

The Muslim army comprised three hundred and thirteen fighters. Eighty-six were from amongst the Emigrants of Mecca [Muhājirūn] and two hundred and twenty-seven from amongst the Helpers of Medina [Anṣār]. Only two or three Muslims had horses and resources were scarce. One horse belonged to Miqdād b. Aswad and the other to Zubayr b. al-'Awām. There were no more than seventy camels, so three or four people took turns riding each camel. The Prophet ﷺ took turns with two others. When they asked him to ride the camel and exclude them, he ﷺ answered: "You are no better in strength than me. Concerning the reward, I am not in less need of it than you."¹⁷⁴

¹⁷³ *Al-Bayhaqī, Dalā'il al-Nubuwwa* (vol. 3, p. 38)

¹⁷⁴ Narrated by al-Barā': "The Companions of Muḥammad ﷺ who took part in Badr, told me that their number was that of Talūt's companions who crossed the Jordan with him, and they were over three hundred ten men. By Allah, no one crossed the river with him, but a believer."

[*Ṣaḥīḥ al-Bukhārī*, no. 3957]

¹⁷⁵ *Ṣaḥīḥ Ibn Hibbān* (no. 4733)

The polytheists on the other hand were one thousand men with one hundred horses and seven hundred camels. They were also the first to arrive at the well of Badr and did not permit the Muslims access to the water. The result was that the Muslims became thirsty and most of them entered into a state of ritual impurity so that Satan said to some of them: "You claim that you are righteous and you have the Prophet of Allah by your side and that you are the people of Allah. Yet the enemy has taken over the water, and you are thirsty and forced to pray impure. Your enemies are waiting for thirst to overtake you and weaken you, so that they will be able to conquer you."

Allah sent merciful rain to the valley so that the Muslims were able to bathe, drink and water their animals. They were also able to fill their water containers, and what is more, the rain made the sand firm underfoot.

The Prophet ﷺ remained in prayer under a tree until dawn, when the men pitched a tent for him. Sayyidunā Abū Bakr رضي الله عنه remained inside with the Prophet ﷺ while Saīd b. Mu'ādh رضي الله عنه secured it from outside, carrying the Prophet's sword.

The Prophet ﷺ walked around the battlefield and pointed out some locations, saying: so-and-so will be killed here, so-and-so there, Allah willing." And there was not one of which his place [of death] was not pointed out."

The Prophet ﷺ arranged the lines and delivered a sermon [khuṭba], motivating his Companions to remain steadfast. He ﷺ then supplicated in prayer: "O Allah, if the enemy is triumphant today, there will be no one left in the land to worship You. O Allah, I call upon Your covenant [ʿahd] and Your promise [wa'd]. O Allah, if they win today, polytheism will prevail and Your religion will not rise."

He then offered two cycles of prayer [rak'atayn] and supplicated in prostration: "O Ever-Living, Eternally Sustaining [Yā Hayy, Yā Qayyūm]," repeating it over and over again until his upper garment fell off due to the intensity of his worship. Abū Bakr رضي الله عنه covered him and reassured him: "O Prophet of Allah, you have called upon your Lord sufficiently. He will surely accept your prayers."

During battle, the Prophet ﷺ fought courageously and urged the Muslims: "Come toward the garden of Paradise, a Paradise whose expanse is as vast as the heavens and the earth."

As the battle intensified, the Prophet ﷺ came the closest [aqrab] to the [enemy] polytheists [mushrikīn]. He took a handful of stones and threw it at the polytheists' faces, saying: "May their faces be disfigured [shāhat al-wujūh]. O Allah, generate unease in their hearts and shake their feet!"

The enemy became afflicted so that their eyesight was impaired. The Prophet ﷺ then said: *(The assembly shall be vanquished and they shall turn back.)* [54:45]

Seventy of their troops were captured and seventy of their leaders fell, including Abū Jahl, Ibn Khalaf and 'Utba b. Rabī'a. The Muslims had with them seventy jinn and three thousand angels. The angels increased in number, row after row, until they were five thousand in total. They appeared as men riding black-and-white horses adorned with white turbans, the tails of which hung between their shoulders. Some narrations indicate that the turbans were black; some say they were yellow, others red and still others green, as if there were different types.

Those [polytheists] slain by the Muslims were recognised by a black marking on their necks, and they appeared as if their fingers had been scorched by fire. Iblīs was with the polytheists; he took the form of Surāqa b. Mālik and held a flag, saying: *"No one can overcome you today from among the people, and indeed, I am your protector."* [8:48]

But when Jibrīl عليه السلام and the angels approached, Satan drew back and proclaimed: *"Verily, I am disassociated from you. In truth, I see what you do not see..."* [8:48] And the cursed one kept on repeating: *"O Allah, I request respite..."* [15:34]

After the battle the Prophet ﷺ smiled during his prayer so that his Companions enquired curiously as to why he had done so. He replied: "The angel Mikā'il passed by with traces of dust in his wings from the battle and smiled at me, and I smiled back at him." Jibrīl عليه السلام came on a red horse [faras al-ahmar] after the battle with his armour [dir'a] and spear [ramḥa] and said: "O Muḥammad! Allah has sent me to you and ordered me not to leave until you are pleased; are you pleased?" The Prophet ﷺ replied: "Yes."

الْعَظِيمُ الشَّانِ

Those of great stature

Badr was referred to ■ an occasion of great stature. It claims this title because it consisted of three campaigns [ghazawāt]. During the first one, no fighting occurred. Instead, a man from Medina attacked some of the sheep of Quraysh, and then fled. He was sought, but could not be found.

The third was a scheduled meeting between Abū Sufyān and the Messenger of Allah. However, Abū Sufyān did not arrive due to a fear that overtook him.

The battle of Badr, which occurred between these two campaigns, took on the title of greatness [‘uzmā] because of the presence of the angels, jinn and human beings.¹⁷⁵

The decisive victory gained at Badr made Islam a force to be reckoned with throughout Arabia, and many hardened hearts were inclined to accept Islam. The Prophet ﷺ would say regarding those who participated in Badr: “Allah said: ‘You do whatever you want, Paradise is compulsory on you...’” and in another narration: “It is granted. I have forgiven you.”¹⁷⁶

After the six noble Companions, who were given the glad tidings of Paradise, those who participated in the battle of Badr are the most excellent in rank and virtue. Everybody who participated in the battle forms part of this group.

Shaykh Mahdī Hendricks said that the angels who participated at Badr are preferred over the angels who did not participate in it. Likewise, the believers from amongst the jinn who participated in it are better than those believing jinn who did not participate in it.¹⁷⁷

¹⁷⁵ Sharh al-Bājūrī (verse 78)

¹⁷⁶ Ṣaḥīḥ al-Bukhārī (no. 4274); Ṣaḥīḥ Muslim (no. 6557)

¹⁷⁷ Shaykh ‘Abd al-Salām al-Laḡānī, *Ithāf al-Murīd Sharḥ Jawhara al-Tawḥīd* (footnotes of Shaykh Mahdī Hendricks)

فَأَنْفُلْ أُحُدَ

Then the people of Uḥud

78.4 The fourth rank are the people of Uḥud [ahl al-Uḥud]

Imam al-Bājūrī mentions that Uḥud ■ a well-known mountain located in Medina. Anas b. Mālīk reported: “The Messenger of Allah ﷺ said: ‘Verily, the mountain of Uḥud loves us and we love it.’”¹⁷⁸

The people of Uḥud are the best in rank and virtue after the people of Badr. They are those Muslims who participated in the battle, whether they are from amongst the seventy who sought martyrdom through it—sixty-four being from the Anṣār and six from the Muhājirīn—or not. The people of Uḥud comprised one thousand Muslims, three hundred of them being hypocrites [munāfiqūn] who turned away under the leadership of ‘Abdullah b. Ubayy b. Salūl.

78.5 A brief account of the battle of Uḥud

This battle took place near Mount Uḥud to the north of Medina in Shawwāl, 3 H. The Meccan polytheists had sought support from their allies and had mobilized an army made up of three thousand men to take revenge for Badr.

When the Prophet ﷺ received news that the polytheists had deployed to attack the Muslims, he mobilized his army and marched out of Medina. This was because the Companions felt that they should encounter the polytheists outside the city.

The Prophet ﷺ had been of the opinion that they should remain in Medina. However, this opinion was not revelation-based, and on this occasion, he had sanctioned the view of the Companions. Together, they marched toward Mount Uḥud.

Once at Uḥud, the Prophet ﷺ appointed fifty archers to mount a high hill to protect the rear of the army. He ordered them not to leave their positions—whether the Muslims were victorious or not. The skirmishing began. Allah ﷻ gave easy

¹⁷⁸ Ṣaḥīḥ Muslim (no. 1393)

victory to the Muslims in the beginning and they soon believed that they were victorious. The Muslims ceased fighting and headed to collect the spoils of war.

On witnessing this, the archers—forgetful of the Prophet's ﷺ command, rushed down the hill to take part. Khālid b. al-Walid, who had not yet embraced Islam, noticed that the rear of the Muslim army was unprotected. He turned his forces around and attacked the Muslim army. The Prophet ﷺ himself was wounded and the Muslims were beaten back, leaving seventy martyrs. Twenty people from amongst the *mushrikin* were killed while some say they too were seventy. Ubayy b. Khalaf who was from amongst the *mushrikin* was killed at the blessed hands of the Prophet ﷺ. He was the only person who ever died at his blessed hands.¹⁷⁹

The Prophet ﷺ was wounded on his cheek by a sword blow, and he lost a tooth. Bleeding profusely, he had lifted his hands and prayed: "O Allah, forgive my people, because they do not know."

Abū Hātim reported afterwards: "The Prophet ﷺ said this supplication during the battle of Uhud when they slashed his face."¹⁸⁰

78.6 The significant role played by Ṭalḥa during the battle of Uhud

Ṭalḥa b. 'Ubaydullah had missed the battle of Badr. This was because he was sent on a mission by the Prophet ﷺ. When he returned from his duties, he had discovered that the Prophet and his Companions were already on their way back from Badr. Because of his sincerity, he was given the good news that he would receive the same reward as those at Badr.

When the battle of Uhud arrived, Ṭalḥa was eager to participate. The subsequent role he would play would be so significant that whenever that day would be mentioned, Abū Bakr would refer to it as 'the day of Ṭalḥa b. 'Ubaydullah'.¹⁸¹

¹⁷⁹ *Sharḥ al-Bājūrī* (verse 78)

¹⁸⁰ *Ṣaḥīḥ Ibn Hibbān* (no. 985)

¹⁸¹ Imam Abū Nu'aym al-Iṣfahānī,

Ḥiṣṣa al-Awṭiyā wa-Jabāqūt al-Asfiyā (no. 267)

Due to the intensity of the battle, the Prophet ﷺ carried two coats of armour [*dir'ayn*]. He tried to climb up on a boulder, but because of exhaustion, was unable to do so. Ṭalḥa squatted under him, lifting the Prophet so that he could sit on the boulder. Allah was so pleased with Ṭalḥa's chivalry that the Prophet informed him that Paradise was now obligatory for him.¹⁸²

He had also pointed and said: "This is Jibrīl informing me that if he finds you (Ṭalḥa) in any distress on the Day of Judgement, he will come and relieve you."¹⁸³

Hamza, the uncle of the Prophet ﷺ, was also killed during the battle of Uhud, by Wahshī.¹⁸⁴

فَبِئْصَةِ الرِّضْوَانِ

Followed by those who took the pledge of Riḍwān

Imam al-Bājūrī said that they are followed in excellence and virtue by those who took the pledge of Riḍwān at Hudaibiya. During the sixth year of the Hijra, the Prophet ﷺ dreamt that he and his followers were entering Mecca and performing circumambulation [*ṭawāf*] of the Ka'ba. It was a good sign and so he declared his plan to visit Mecca to perform the minor pilgrimage [*umra*].

The Prophet, together with one thousand four hundred of his Companions all wore the garments of pilgrimage [*iḥrām*] and went from Medina to Mecca to perform *umra*. They took seventy camels with them for sacrifice. As per the established practice, the Meccans were bound to allow pilgrims coming—but without arms—to perform *umra*.

Alarmed by the huge Muslim presence, the Quraysh leaders decided to prohibit them from entering the city and sent Khālid b. al-Walid with two hundred fighters to stop them.

¹⁸² *Sharḥ al-Bājūrī* (verse 78)

¹⁸³ Ibn 'Asākir, *Tārīkh Dimashq* (vol. 27, p. 50); cf. Imam Ahmad Riḍā Khān, *Safety and Greatness* (p. 283)

¹⁸⁴ *Sharḥ al-Bājūrī* (verse 78)

The Prophet ﷺ appointed 'Uthmān, who belonged to one of the most powerful families in Mecca, as the most suitable envoy to negotiate with them. Sayyidunā 'Uthmān went to Abū Sufyān and the other chiefs and told them that the Muslims had come only to pay their homage to the Sacred House, to worship there, and that they had no intention to fight.

He was also asked to call them to Islam, and to bring glad tidings to the believers in Mecca that the liberation was approaching and that Islam was sure to prevail because Allah would indeed establish His religion in Mecca. 'Uthmān also assured the Quraysh that after the performance of the 'umra the Muslims would depart peacefully. But the Quraysh were not prepared to grant them permission to visit the Ka'ba.

They did, however, offer 'Uthmān permission to perform the pilgrimage, if he so desired, in his individual capacity. He declined. He said: "How is it possible that I would avail myself of this opportunity when the Prophet ﷺ is denied it?"

The Muslims anxiously waited for the arrival of our master 'Uthmān رضي الله عنه. His arrival was considerably delayed, and a rumour that he had been killed spread widely.

78.7 The pledge of Ridwān

The Prophet ﷺ called all his Companions together under the shade of a tree and asked them to pledge that they would not flee, but rather fight until the end. This was known as the pledge of Ridwān. Everyone present took the pledge, except Jadd b. al-Qays.

However, after the pledge was taken, the Muslims saw 'Uthmān returning. Thereafter, the treaty of Hudaibiya was concluded with the mushrikin of Mecca wherein it was agreed that the Muslims could perform the pilgrimage the following year.

78.8 Some of the terms of the treaty of Hudaibiya

Alī رضي الله عنه was instructed by the Prophet ﷺ to write down the terms of the treaty. He wrote, "Muhammad, the Messenger of Allah," which they disputed and demanded that it be changed to "Muhammad, the son of 'Abdullah" because they refused to accept him as a Messenger.

Some of the terms of the treaty included:

- The Muslims would return to Medina this time and come back again next year, but they shall not stay in Mecca for more than three days.
- They shall return unarmed.
- War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise a sword against the other.
- If anyone from Quraysh goes over to Muḥammad without his guardian's permission, he should be sent back to Quraysh; but should any of Muḥammad's followers return to Quraysh, he shall not be sent back.
- Whosoever joins Muḥammad, or enters into a treaty with him, should have the liberty to do so; and likewise; whosoever wishes to join Quraysh, or enter into treaty with them, should be allowed to do so.¹⁰⁵

These were only some of the terms of the treaty. Details can be found in the books of the Prophetic biography [*al-sīra al-nabawiyya*]. After concluding the treaty, the Muslims returned to Medina.

VERSE 79

وَالسَّابِقُونَ قَبْلَهُمْ نَمًا عُرِفَ هَذَا وَفِي تَعْيِينِهِمْ قَدْ اِخْتَلَفَ

The foremost whose virtue is known from the text,
This, in specifying them there is disagreement

وَالسَّابِقُونَ قَبْلَهُمْ نَمًا عُرِفَ

The foremost whose virtue is known from the text

¹⁰⁵ Sharḥ al-Bāḥūrī (verse 78)

Imam al-Bājūrī said that the foremost [sābiqūn] refers to those who are the foremost in virtue because of the abundant amount of rewards they attained, which outnumber the rewards of others. For this reason, they received the title of the sābiqūn. Allah made their lofty status known in the Qur'an: (And the foremost [in faith] among the Emigrants and the Helpers and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.) [9:100]

هَذَا

This

Hadhā is the object [maʿfūl] of the omitted imperative 'know' [iḥṣam]. The meaning is therefore: 'know this' [iḥṣam hadhā]. Other views have also been expressed.

وَفِي تَعْيِينِهِمْ قَدْ اِخْتَلَفَ

In specifying them there is disagreement

79.1 The foremost [sābiqūn] amongst the Companions

The disagreement mentioned by the noble author revolves around who precisely the sābiqūn are. Abū Mūsā al-Ash'arī and other great scholars are of the opinion that they are those who prayed facing al-Masjid al-Aqṣā in Jerusalem as well as the Ka'ba in Mecca. This is the view of the majority [akthar] and the more correct one [aṣaḥḥ].

Muhammad b. Ka'b al-Qurazī and a group held the view that they were the people of Badr. Al-Sha'bī is of the opinion that they are those who took the ba'ya of Ridwān. The first view is the strongest [rajiḥ].

We have learnt from the words of the noble author that sometimes rank or virtue [tafāṭīl] is expressed per individual and at other times per group.

An example of rank per individual is the ranking among the four noble khulafā'. The first is Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī ؓ. An example of rank per group is like the rank of the four noble khulafā', followed by the six who received the glad tidings of Paradise, followed by the people of Badr, then the people of Uhud, then the people of the pledge of Ridwān.

Some of the Companions may belong to multiple groups while others belong to all the groups. Those who participated, for example, in the battles of Badr and Uhud, and those who took the pledge of Ridwān, carry the titles Badrī, Uhudī, and Ridwānī respectively. These include the four noble khulafā'. The exception is 'Uthmān ؓ, who did not participate in Badr because his wife, Ruqayya, the daughter of the Prophet ﷺ, was ill. His intention was, however, to participate. Despite not having participated in Badr physically, he still received the reward of a Badrī. 'Uthmān ؓ was the only Companion who married two daughters of the Prophet Muḥammad ﷺ and thus received the title—the possessor of the two lights [dhū al-nūrayn].¹⁴⁶

VERSE 80

وَأَوَّلَ النَّسَاجِرِ الَّذِي وَرَدَ إِنْ خُضْتَ فِيهِ وَاجْتَنِبْ دَاءَ الْحَسَدِ

*And interpret the disputes that occurred,
And if you delve into it then beware of the sickness of envy*

وَأَوَّلَ النَّسَاجِرِ الَّذِي وَرَدَ

And interpret the disputes that occurred

¹⁴⁶ Sharḥ al-Bājūrī (verse 79)

Imam al-Bājūrī said that after mentioning that the best of generations [khayr al-qurūn] was that of the Companions, it is imperative to adhere to the correct etiquette when observing disputes that occurred between them. It behoves us to keep our thoughts pure toward them and not attribute any sins to them, even though they are not infallible [ma'sūm].

80.1 The dispute between Sayyidunā 'Alī and Mu'āwiya

The dispute between these two noble Companions paved the way for the emergence of three groups, each arriving at their opinion based on *ijtihād*. The first group exercised their efforts and concluded that 'Alī was correct. They sided with him. The second group exercised their efforts and concluded that Mu'āwiya was correct. They sided with him. The third group remain silent. Scholars mentioned that those qualified to perform *ijtihād* would receive two rewards if they were correct and one reward if they erred. Allah and His Messenger attested to the justice [adāla] of the Companions.¹⁸⁷

The position of the Imams of the Ash'ari school is that Mu'āwiya is from the Companions of the Prophet. All the Companions are of high rank in the *sharī'a*, because of the honour of having met our Messenger of Allah, and he having passed away being pleased with them all. It is true that the ranks of the Companions differ in virtue, depending on who entered Islam earlier and who served the religion with their person and wealth more.

The position of Ahl al-Sunna is that the differences and disputes that took place between the Companions during their period of disagreement do not allow us to censure them nor to speak ill of them. This applies to both 'Alī and Mu'āwiya and those who followed either of them. It is especially grievous to deem any of them to be misguided or a disbeliever, except those whose apostasy was legally established.

¹⁸⁷ Sharḥ al-Bājūrī (verse 80)

Imam al-Bājūrī said that the word *awwīl* (interpret) means that we should strive to interpret their disagreements with a fair opinion¹⁸⁸ since none of them swerved from striving for justice. This is because they were experts [mujtahidūn] in interpreting the Sacred Law.

إِنْ خُصَّتْ فِيهِ

And if you delve into it

This means if you have the capacity to delve into the disputes that arose between the Companions, then interpret them without lowering their ranks.

The reason the noble author mentioned this is because we are not commanded to delve into these disputes. It is also not one of the beliefs of the religion [aqā'id diniyya] or of the principles of theology [al-qawā'id al-kalāmiyya]. Additionally, it is not a topic that yields great benefit but rather one that could cause harm to one's certainty. Thus, it is not recommended [lā yubāh] to delve into these disputes except if there is a need to resolve conflict or educate people through books that contain clarifications of these disputes. As for the laymen, it is impermissible [lā yajūz] for them to delve into it due to the severe ignorance [shidda jahlihim] and the absence of knowledge [adam ma'rifatihim] of interpretation [ta'wīl].

وَأَجْتَنِبْ دَاءَ الْحَسَدِ

Then beware of the sickness of envy

¹⁸⁸ The position of Ahl al-Sunna is that Sayyidunā 'Alī was correct in the differences that existed between him and Sayyidunā Mu'āwiya, and that these differences did not occur due to selfish desires or caprice but rather through each exercising their independent judgement [ijtihād]. Mu'āwiya erred and thus has the reward for his *ijtihād*, and he was not sinful for his error.

The meaning of the sickness of envy is that delving into these topics may cause one to incline toward one party and develop a dislike for the other party. The Prophet ﷺ said: "Allah, Allah, and regarding my Companions: do not make them a target after I am gone. Whoever loves them loves them with his love for me; and whoever hates them hates them with his hatred for me. Whoever harms them has harmed me, and whoever harms me has harmed Allah, and whoever has harmed Allah is about to be seized by Allah."

This Hadith carries the following meaning: be conscious of Allah, and then be conscious of Allah with regards to the rights of my Companions and their greatness. Do not take them ■ a target, which the arrow strikes when it leaves the bow. Do not use words which are unsuitable for their station. Whoever harms them has harmed me, and whoever harms me has harmed Allah. This cannot be taken literally, as Allah cannot literally be harmed. It means that one who harms them has crossed the limits and transgressed, and is attracting the wrath of Allah.

This is clear from the Hadith: "Anyone who curses my Companions has the curse of Allah upon him, and of the angels, and of all people. Allah will not accept any exchange [*ṣarf*] or compensation [*ʿadl*]¹⁸⁹ from them."¹⁹⁰

This curse is specifically for those who disbelieve and cause harm to the Companions by mocking, insulting and cursing them and does not include those who are disobedient yet try to help the Prophet ﷺ, the Companions and themselves. Those people who receive the curse of Allah will not have their deeds accepted, be it something obligatory or voluntary.¹⁹¹

¹⁸⁹ *Ṣarf* means *fard* or obligatory while *ʿadl* means *nafl* or voluntary. Some have mentioned the opposite, namely that *ṣarf* means *nafl* and *ʿadl* means *fard*.

¹⁹⁰ Qāḍī 'Iyād, *Al-Shifā'* (p. 216)

¹⁹¹ *Sharḥ al-Bājūrī* (verse 80)

CHAPTER FIVE

VERSE 81

وَمَالِكٌ وَسَائِرُ الْأَئِمَّةِ كَذَا أَبُو الْقَاسِمِ هَذَا الْأَمَّةِ

And Mālik and the rest of the Imams,
Likewise Abū al-Qāsim, are the guides of the nation

Imam al-Bājūrī said that there is ■ sound Hadith specifically mentioning the four Imams of Islamic jurisprudence. The narrations alluding to them include the following:

Regarding Imam Mālik—may Allah have mercy upon him—it is narrated that the Prophet ﷺ said: "Very soon will people beat the flanks of camels in search of knowledge, and they shall find no one more knowledgeable than the scholar¹⁹² of Medina."¹⁹³

Imam al-Bājūrī said that regarding Imam al-Shāfi'ī—may Allah have mercy upon him—it is narrated that the Prophet ﷺ said: "A learned person from the Quraysh will fill the earth with knowledge." This alludes to Imam al-Shāfi'ī. It is also said that it refers Ibn 'Abbās ؓ.

Regarding Imam Abū Ḥanīfa—may Allah have mercy upon him—Imams al-Bukhārī and Muslim record [in their *Ṣaḥīḥ* collections] that Abū Hurayra ؓ narrated that the Prophet ﷺ said: "If the religion were at the Pleiades, even then a person from Persia would have taken hold of it, or one from Persian descent would surely have found it." Imam Suyūṭī—may Allah have mercy upon him—said: "It has been communicated unanimously that this Hadith refers to Imam Abū Ḥanīfa." All of these narrations are however speculative [*ẓannī*].

¹⁹² "Qāḍī 'Iyād, al-Dhahabī and others relate from Sufyān b. 'Uyayna, 'Abd al-Razzāq al-San'ānī, Ibn Maḥdī, Yahyā b. Ma'in, Dhū'ayb b. 'Imama, Ibn al-Madīnī, and others that they considered that scholar to be Imam Mālik b. Anas." (Shaykh Gibril Fouad Haddad, *Hadith about Imam Malik*) This is because of the crowds of people that would come to his doorstep seeking knowledge from him. Others said that this narration refers to all the scholars of Medina.

¹⁹³ *Jāmi' al-Tirmidhī* (no. 2.680) as narrated by Abū Hurayra ؓ.

وَمَالِكَ وَسَائِرُ الْأَئِمَّةِ

And Mālik and the rest of the Imams

The Imams referred to in this verse are not restricted the four well-known Imams, namely, Imam Mālik, Imam al-Shāfi'i, Imam Abū Hanīfa, and Imam Aḥmad b. Ḥanbal—may Allah have mercy upon them all.

It also includes Imam al-Layth b. Sa'īd and Dāwūd al-Zāhiri as they were mountains of knowledge. It includes Imam Sufyān al-Thawrī who is known as the commander of the believers in Hadīth [amīr al-mu'minin fī al-ḥadīth], Ishāq b. Rāhuwayh, Muḥammad b. Jarīr al-Ṭabarī and Sufyān b. 'Uyayna who is reported to have said:

A believer's place in Paradise is in jeopardy until he repays a debt which he owes. If this is the case regarding something which can be repaid, then what is the case regarding backbiting, which cannot be repaid.

It includes 'Abd al-Raḥmān b. 'Amr al-Awza'i, Imam Abū al-Ḥasan al-Ash'arī and Abū Maṣ'ūr al-Māturīdī.¹⁹⁴

Shaykh Ṣāliḥ al-Ja'fari ر. is attributed with the following verses of poetry in honour of the four Imams:

جمع العلوم وسائر الأخبار	ومالك فضل كبحر زاخر
<i>jam' al-'ulūm wa-sā'ir al-akhbār</i>	<i>Wa-li-Mālik faḍlu ka-baḥri zākhir</i>
He brought together all sciences and traditions	And Mālik had virtue like an ocean filled
نشر العلوم بسائر الأقطار	الشافعي مكارم أكرم به
<i>Nashar al-'ulūm bi-sā'ir al-aqṭār</i>	<i>Al-Shāfi'i makārimu akram bihi</i>
He spread knowledge to all the lands	Al-Shāfi'i, how great and honourable

¹⁹⁴ Sharḥ al-Bājūrī (verse 81)

وأبو حنيفة ذو اجتهاد واسع

Wa-'anal-ghawāmiḍ kāshif al-astār : *Wa-Abū Ḥanīfa dhū ijtihād wāsi*

And lifted veils from problematic questions

Abū Ḥanīfa exerted his effort widely

جمع الحديث بمسند مدرار

Jam' al-ḥadīth bi-musnad midrār *Wa-li-Aḥmad tawarru' dā'imān*

He gathered Hadīth in a collection of endless benefit

Aḥmad was possessed of virtue, always scrupulous

كَذَآ أَبُو الْقَاسِمِ

Likewise Abū al-Qāsim

He is Junayd b. Muḥammad b. al-Junayd, Abū al-Qāsim al-Qawāriri al-Khazzāz al-Nahāwandī al-Baghdādī al-Shāfi'i. Imam Aḥmad al-Ṣāwī said that he was the Imam of the world [dunyā] in his time and the Shaykh of the Sufis and is referred to as the leader of the group [sayyid al-ṭā'ifa]. Junayd was upon the *madhhab* of Abū Thawr who was a companion of Imam al-Shāfi'i. He was of the foremost *mujtahid* Imams just like Imam Aḥmad. He lived in the city of Baghdad and died there in 209 A.H., having laid the groundwork for orthodox *taṣawwuf*.¹⁹⁵

Imam al-Bājūrī said that perhaps the noble author used the kunya Abū al-Qāsim due to its popularity. It would have been clearer if he said "Junayd" instead.

81.1 Using the name Abū al-Qāsim

There are differences of opinion regarding whether or not it is permissible to use the name Abū al-Qāsim. Imam al-Shāfi'i said that it is completely impermissible, whether the son's name is Muḥammad or not, neither before nor after the passing of

¹⁹⁵ Sharḥ al-Ṣāwī (verse 81)

Prophet Muhammad ﷺ. The remaining three Imams hold the view that it is permissible only after the passing of Prophet Muhammad ﷺ.¹⁹⁶

81.2 Some of Junayd's sayings

- "All paths are closed for God's creation except for those who follow in the footsteps of the Prophet ﷺ."¹⁹⁷
- "Sincerity is a secret between God and His servant. Even the recording angel knows nothing of it so that he cannot write it down; nor does Satan know of it so that he cannot corrupt it; nor is his passion aware of it, so that it will influence him."¹⁹⁸
- "The (true) creed of oneness consists in separating the pre-eternal from the contingent."¹⁹⁹
- "The first act of wisdom required of the servant of God is that each work of art should know its artisan and that each originated thing should know how it came to be. This allows one to distinguish the Creator from His creation and the pre-eternal from the contingent. As a result, the servant of God submits to His call and acknowledges the necessity of obedience toward Him. If, however, one does not know one's owner, one cannot attribute ownership to whom it rightfully belongs."²⁰⁰

هُدَاةُ الْأُمَّةِ

Are the guides of the nation

Imam al-Bājūrī said that this means that they are the guides to this nation [umma] since it is the best umma as testified to in the Qur'an: (You are the best of nations raised up for mankind.) [3:110]

¹⁹⁶ Sharh al-Bājūrī (verse 81)

¹⁹⁷ Al-Qushayrī, *Epistle on Sufism* (p. 44)

¹⁹⁸ Ibid. (p. 221)

¹⁹⁹ Ibid. (p. 4)

²⁰⁰ Ibid. (p. 5)

In summary, Imam Mālik is a guide to this umma in the secondary sciences i.e. Islamic jurisprudence [furū']. Imam Abū al-Hasan al-Ash'arī in the fundamentals [uṣūl] (beliefs), and Imam Junayd in Sufism [taṣawwuf].

May Allah bless them in abundance and allow us to benefit from them.²⁰¹

VERSE 82

فَوَاجِبٌ تَقْلِيدُ خَيْرٍ مِنْهُمْ كَذَا حَكَى الْقَوْمُ بِلَفْظٍ يُفْهَمُ

*It is necessary to follow an authority amongst them,
As the folk have clearly stated*

Imam al-Bājūrī said that it is obligatory for those incapable of performing *ijtihād* [that is] *muṭlaq* (absolute) to follow one of the founders of the schools of Islamic jurisprudence. This applies to those who have reached a level of *mujtahid al-madhhab*, and *mujtahid al-fatwā*—they too are under obligation to follow one of the four Imams with respect to rulings of the Sacred Law [al-aḥkām al-furū'iyya] since Allah ﷻ says: (Ask those who know if you do not know.) [16:43]

It is therefore necessary to follow one of the four schools of *fiqh*.²⁰²

82.1 The definition of *fiqh*

and the difference between *sharī'a* and *fiqh*

Scholars disagreed about the linguistic meaning of the word *fiqh*. Some said it simply means 'understanding' while others specified its meaning as 'understanding of what was intended by the speaker.' Others, like Imam al-Qarāfī (d. 684 H.), said it means 'understanding of detailed matters.'

²⁰¹ Sharh al-Bājūrī (verse 81)

²⁰² Sharh al-Bājūrī (verse 82)

As a technical term, it came to refer to 'knowledge of practical *sharī'a* rulings deduced from their detailed proofs.' Others defined it as 'the science in which the ruling for every action is sought.' Since this 'understanding' [*fiqh*] is deduced from the sources of Islamic law—primarily the Qur'an and Sunna—it became distinguished as Islamic jurisprudence [*fiqh*].

Sharī'a refers to the comprehensive Divine revelation, whereas *fiqh* refers to the human effort to accurately interpret it. *Fiqh* is a human activity undertaken by jurists to elucidate the *sharī'a* rulings for all matters that concern Muslims and indeed mankind. The opinions of these jurists are not to be counted as definitively representing the *sharī'a*; rather, they are considered to be the jurists' understanding of the texts and their attempts to apply them to the real world.²⁰³

82.2 The definition of *taqlid* in Islamic jurisprudence

Linguistically, *taqlid* means 'to place something around the neck that encircles the neck.' Technically, it means 'to follow the legal opinion of a scholar without having knowledge of its evidences.' In the context of *fiqh*, *taqlid* simply refers to accepting and following the verdicts of expert scholars of Islamic jurisprudence in their exposition and interpretation of Islamic Law, without demanding from them an in-depth explanation of the intricate processes required to arrive at such a verdict, called *ijtihād*.

In this sense, *taqlid* is a great blessing for the common people, for it is beyond their capacity to understand the extremely complex and complicated mechanics of *ijtihād*, as it requires many long years of study and sophistication among various other requirements.²⁰⁴

82.3 Following the *ijtihād* of an expert [*mujtahid*] in *fiqh*

Linguistically, *ijtihād* means 'exerting an effort in order to reach a conclusion in a complex matter.' Technically, it means 'exerting an effort in order to reach a *sharī'a* ruling.'

The *mujtahid* is the one who expends efforts for this purpose. Imam al-Nawawī said:

It is obligatory [*yalzimuhu*] for one to follow a particular school [*madhhab*], and that was the definitive position according to Imam Abū al-Hasan, Imam al-Haramayn al-Juwaynī's father. This applies to the one who has not reached the rank of expertise of the jurists [*fuqahā*] and scholars [*ulamā*] of other disciplines. The reasoning for this ruling is that if it were permitted to follow any school one wished, it would lead to hand-picking the dispensations of the schools and following one's desires. One would be choosing according to one's desire with respect to the lawful [*halāl*] and the unlawful [*ḥarām*], the obligatory [*wājib*] and the permissible [*mubāḥ*]. Ultimately, that would lead to freeing oneself from the burden of responsibility. For this reason, it is obligatory for a person to follow one of the four orthodox schools of Islamic jurisprudence.²⁰⁵

82.4 Following [*taqlid*]

Technically, it refers to the reliance upon a group of highly trained individuals in a specific discipline. A sick person never tries to diagnose himself, let alone be bold enough to prescribe the course of medicine he needs to take using his own knowledge. Rather, he sits humbly before the doctor and accepts everything he tells him and prescribes for him. Similarly, one can enumerate hundreds of worldly matters in which we readily recognise that it is only right and necessary that we, and others, rely upon and submit to experts of that subject or field.²⁰⁶

حَٰزِرُهُمْ

An authority amongst them

²⁰³ Dr. Ibrahim Negrī, *Mapping Sharia Studies*, section: *Sharia and Fiqh*

²⁰⁴ Mufti Zubair Bayat, *What is Taqlid or Ittiba'*

²⁰⁵ *Al-Majmū' Sharh al-Muhadḥab* (vol.1, p. 93);
cf. Mufti Muhammad Sajaad, *Understanding Taqlid*

²⁰⁶ Mufti Muhammad Sajaad, *Understanding Taqlid*

82.5 Authority [*ḥabr*]

Imam al-Bājūrī said that *ḥabr* means accomplished scholars and that this refers to any amongst the four Imams.

82.6 Taqlid beyond the four schools [*madhāhib al-arba'a*]

It is impermissible [*lā yajūz*] to perform *taqlid* of other than these four schools, even if it is the school of the greatest of Companions [*ukābir al-ṣahāba*] since their schools were not preserved in a definitive way ■ were the schools of the four Imams. Some, however, permitted following their opinions within personal capacity, but not ■ regard to issuing *fatwas* (legal opinions).

A poet said:

في غير إفتاء وفي هذا سعة

Fi ghayr iftā'in wa-fi hadhā sa'a

Except when it comes to *fatwa*
and herein lies leniency

وجائز تقليد غير الأربعة

Wa-jā'izun taqlidu ghayr al-arba'a

And *taqlid* of other than
the four is permissible

كَذَا حَكَى الْقَوْمُ بِلَفْظٍ يُفْهَمُ

As the folk have clearly stated

82.7 Adhering to different schools for different issues

Is it permissible to move from one school to another or to perform one act of worship like the *zuhr* prayer according to the school of Imam al-Shāfi'i and the *'aṣr* prayer according to the school of Imam Mālik?

There are three opinions:

1. It is impermissible in absolute terms.
2. It is permissible in absolute terms.
3. It is permissible to follow the position of another school as long one does not mix and match within a single action, such that one's action is rendered null and void by consensus.

An example of the third opinion is evident in a marriage contract that takes place without the specification of ■ dowry [*ṣadāq*], guardian [*walī*], or witnesses [*shuhūd*]. Some schools²⁰⁷ require the presence of a *walī* and for the dowry to be specified, while they do not require the presence of witnesses.²⁰⁸

In summary, the correct opinion is that the legal schools are not restricted to the four well-known and predominant Sunni schools [*Hanafī*, *Mālikī*, *Shāfi'i* and *Hanbalī*]. Rather, they proliferate as a function of the number of *mujtahidīn* that existed in history, since the four great scholars who founded these schools were contemporaries of other equally prominent jurists.

In fact, it may be said that some amongst this latter group may be more learned than the famous ones. For example, Imam al-Shāfi'i said of the Mufti of Egypt, Layth b. Sa'd: "Layth is more knowledgeable in *fiqh* than Mālik, but his students did not undertake (his project)." That is to say, they did not document and spread their teacher's opinions and narrations the way Mālik's students did.

The opinions of these four legal schools are (also) not free from error (nor are any others). Furthermore, Muslims are not mandated to follow only one of them (for) there is no proof in the Qur'an or the Sunna indicating the necessity of following them exclusively. In fact, the Imams of all these schools prohibited their students from doing so, since they illustrated an ability to engage in *ijtihād* themselves. The correct position is that people should ask those of knowledge and piety among them rather than search for the answer exclusively within their *madhhab* or engage in blind partisanship.²⁰⁹

²⁰⁷ The Mālikī school allows the informing of the witnesses to be delayed. The Hanafī school requires that the witnesses be present and informed while the *walī* is not an integral in the school, except under certain circumstances.

²⁰⁸ *Sharḥ al-Bājūrī* (verse 82)

²⁰⁹ Dr. Ibrahim Negm, *Mapping Sharia Studies*, section: *Sharia and Fiqh*

VERSE 83

وَأَتَيْنَ لِلأُولَى الْكَرَامَةَ
وَمَنْ نَقَاها إِنِّي لَنَ كَلَامَةٍ

And affirm the miraculous acts of the saints,
And whoever negates them, cast away their utterances

وَأَتَيْنَ لِلأُولَى الْكَرَامَةَ

And affirm the miraculous acts of the saints,

Allah ﷻ says: (Behold! Verily on the friends of Allah there is no fear, nor shall they grieve. Those who believe and [constantly] guard against evil. For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the Word of Allah. This is indeed the supreme felicity.) [10:62-64]

83.1 Affirming the miraculous acts [karāmāt] of the saints [awliyā']

Imam al-Bājūrī said that this means that we should have firm belief in the possibility [jawāz] of the miraculous acts of the saints [karāmāt lil-awliyā']. We should believe in the occurrence of these karāmāt during their lifetime and after they have died. This is the view of the vast majority of Ahl al-Sunna. There is also no opinion within the four schools of Islamic jurisprudence [al-madhāhib al-arba'a] denying its possibility after death. There is rather evidence supporting its occurrence. The following are some of the karāmāt that are mentioned in the Qur'an.

83.2 The story of Sayyida Maryam, peace be upon her

(Whenever he [Zakariyyā] entered the place where Maryam prayed, he would find unseasonal fruits there. He asked her how she acquired it. She replied that this was Allah's endowment. Allah gives whomever He willed whatever quantity He willed.) [3:37]

This verse explicitly establishes the miraculous acts of the saints. Lady [Sayyida] Maryam was not a Prophet, but a saint. She is referred to in the Qur'an as a truthful servant [ṣiddīqa]. Unseasonal fruits are fruits that usually grow in the winter but are present in summer, and fruits that usually grow in the summer but are present in winter.

83.3 The story of the people of the cave [aṣḥāb al-kahf]

(And they stayed in their cave three hundred years, adding nine.) [18:25]

These were seven Roman nobles who lived after our master [Sayyidunā] 'Isā ﷺ. They took refuge in a cave after fearing that their faith would be at risk. They entered the cave and remained there sleeping without food and water for three hundred nine years.

83.4 The story of Āṣaf

(He said: "I would bring the throne of Bilqīs to you before the blink of your eye." And when he [Sulaymān] saw it placed before him, he said: "This is from the favour of my Lord..." [27:40]

Āṣaf was a member of the court of our master Sulaymān ﷺ and had knowledge of the greatest name of Allah. He told Sulaymān to look toward the heavens while he (Āṣaf) called upon the greatest name [al-ism al-a'ẓam] and within the blink of an eye the throne of Bilqīs appeared before Sulaymān ﷺ.

83.5 The karāmāt of the Companions

'Umar ﷺ dispatched an army and appointed Sāriya as the leader. While he ﷺ was delivering his Friday Sermon, he cried out: "Sāriya, the mountain!" Then later the messenger of the army informed 'Umar ﷺ, that they were on the verge of defeat when suddenly a voice called out: "Sāriya, the mountain!" The messenger continued: "We then put the mountain to our rear, and Allah defeated our enemy."

83.6 The definition of *walī*

Imam al-Bājūrī said that the word *awliyā'* is the plural of *walī*, meaning a knower [*ʿarif*] of Allah who has deep knowledge of His attributes, is meticulous in the worship of Allah and avoids sins—meaning that he does not commit sin without hastening toward repentance.²¹⁰

Some define *walī* ■ one who occupies a very close station to Allah, receives an inheritance from one or more Prophets, and is protected by Allah from major sins and repetition of sins in general, and kept in a state of worship.²¹¹

83.7 The definition of miraculous acts

Imam al-Bājūrī said that a miraculous act [*karāma*] is something that breaks the norms of the universe and is not accompanied or followed by a claim to Prophethood. Allah ﷻ makes this apparent upon the hand of one of His servants who outwardly manifests righteousness, adheres to the religious law, diligently follows His Prophet, has correct belief, and works to do good, whether he or she is known for it or not.²¹²

83.8 The difference between miracles [*muʿjizāt*] and miraculous acts [*karāmāt*]

Shaykh al-Ṣābūnī said that such miraculous acts differ from Prophetic miracles [*muʿjizāt*] and revelation [*waḥī*] in that they are not accompanied by any claim to prophecy or revelation. Rather, they are personal gifts and blessings bestowed by Allah to his righteous servants. As such, they are not, and cannot be used, to alter the perfected guidance brought by the Prophet ﷺ.

The miraculous acts at the hands of the *awliyā'* occur only to those who wholeheartedly strive to follow the Sunna of Prophet Muḥammad ﷺ both inwardly and outwardly. Such miraculous acts confirm the exalted status of the Prophetic way.²¹³

²¹⁰ Sharh al-Bājūrī (verse 83)

²¹¹ Ibrāhīm ash-Shaghouri, *The Defense of the Sunna*, p. 19

²¹² Sharh al-Bājūrī (verse 83)

²¹³ Al-Ṣābūnī, *Al-Bidāya fī Uṣūl al-Dīn*; cf. Wasim Shiliwala, *Is Our Master Muḥammad ﷺ the Last Messenger or the Last Prophet?*

وَمَنْ نَقَا مَا إِنِّي دَنْ كَلَامًا

And whoever negates them, cast away their utterances

Most of the *Muʿtazila* did not allow for abnormal occurrences at all from the saints. The problem that arises from this ■ the denial of the miraculous acts of the saints, which may bring ■ person out of Islam completely. Belief in these miraculous acts ■ one of the fundamentals of the Islamic creed. The effector in the case of the miraculous acts of the saints [*karāmāt*] is the same as in the case of the miraculous acts of the Prophets [*muʿjizāt*]; He is God Alone with no partner.

Abū Hurayra reported: "The Messenger of Allah ﷺ said: 'Allah ﷻ said: "Whoever shows hostility [*ʿadā*] to a friend [*walī*] of mine, then I have declared war upon him. My servant does not draw near to me with anything more beloved to Me than the duties I have imposed upon him. My servant continues to draw near to me with extra works until I love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hands with which he strikes, and his foot with which he walks. Were he to ask something from Me, I would surely give it to him. If he were to ask Me for refuge, I would surely grant it to him. The believer hates death and I hate to hurt him.'"²¹⁴

²¹⁴ Ṣaḥīḥ al-Bukhārī (no. 6502); cf. Al-Nawawī, *Forty Hadith*

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